

Majjhima Nikāya 51

Middle Discourses 51

Kandarakasutta

With Kandaraka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharaniyā tīre mahatā bhikkhusaṃghena saddhiṃ.

At one time the Buddha was staying near Campā on the banks of the Gaggara Lotus Pond together with a large Saṅgha of mendicants.

Atha kho pessa ca hatthārohaputto kandarako ca paribbājako yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā pessa hatthārohaputto bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Then Pessa the elephant driver's son and Kandaraka the wanderer went to see the Buddha. When they had approached, Pessa bowed and sat down to one side.

Kandarako pana paribbājako bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ atthāsi.

But the wanderer Kandaraka exchanged greetings with the Buddha and stood to one side.

Ekamantaṃ tthito kho kandarako paribbājako tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṃghaṃ anuviloketvā bhagavantaṃ etadavoca:

He looked around the mendicant Saṅgha, who were so very silent, and said to the Buddha:

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

“It's incredible, Master Gotama, it's amazing!

Yāvañcidaṃ bhotā gotamena sammā bhikkhusaṃgho paṭipādito.

How the mendicant Saṅgha has been led to practice properly by Master Gotama!

Yepi te, bho gotama, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṃghaṃ paṭipādesuṃ—

All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will at best do so

seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṃgho paṭipādito.

like Master Gotama does in the present.”

Yepi te, bho gotama, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṃghaṃ paṭipādessanti—

seyyathāpi etarahi bhotā gotamena sammā bhikkhusaṃgho paṭipādito”ti.

“Evametaṃ, kandaraka, evametaṃ, kandaraka.

“That's so true, Kandaraka! That's so true!

Yepi te, kandaraka, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṃghaṃ paṭipādesuṃ—

All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will at best do so

seyyathāpi etarahi mayā sammā bhikkhusaṃgho paṭipādito.

like I do in the present.

Yepi te, kandaraka, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā tepi bhagavanto etaparamaṃyeva sammā bhikkhusaṃghaṃ paṭipādessanti—

seyyathāpi etarahi mayā sammā bhikkhusaṃgho paṭipādito.

Santi hi, kandaraka, bhikkhū imasmiṃ bhikkhusaṃghe arahanto khīṇāsavaṃ
vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhāvasaṃyojanā
sammadaññāvimuttā.

*For in this mendicant Saṅgha there are perfected mendicants, who have ended the defilements,
completed the spiritual journey, done what had to be done, laid down the burden, achieved
their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment.*

Santi hi, kandaraka, bhikkhū imasmiṃ bhikkhusaṃghe sekkhā santatasīlā
satatavuttino nipakā nipakavuttino;

*And in this mendicant Saṅgha there are trainee mendicants who are consistently ethical, living
consistently, alert, living alertly.*

te catūsu satipaṭṭhānesu suppatitṭhitacittā viharanti.

They meditate with their minds firmly established in the four kinds of mindfulness meditation.

Katamesu catūsu?

What four?

Idha, kandaraka, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā,
vineyya loke abhijjhādomanassaṃ;

*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 ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ;

*They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and
aversion for the world.*

citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ;

*They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and
aversion for the world.*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke
abhijjhādomanassaṃ”ti.

*They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and
aversion for the world.”*

Evam vutte, pesso hatthārohaputto bhagavantaṃ etadavoca:

When he had spoken, Pessa said to the Buddha:

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It's incredible, sir, it's amazing,

Yāva supaṇṇattā cime, bhante, bhagavatā cattāro satipaṭṭhānā sattānaṃ visuddhiyā
sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya nāyassa
adhigamāya nibbānassa sacchikiriyāya.

*how much the Buddha has clearly described the four kinds of mindfulness meditation! They
are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain
and sadness, to end the cycle of suffering, and to realize extinguishment.*

Mayampi hi, bhante, gihī odātavasanā kālena kālaṃ imesu catūsu satipaṭṭhānesu
suppatitṭhitacittā viharāma.

*For we white-clothed laypeople also from time to time meditate with our minds well established
in the four kinds of mindfulness meditation.*

Idha mayam, bhante, kāye kāyānupassino viharāma ātāpino sampajānā satimanto,
vineyya loke abhijjhādomanassaṃ;

We meditate observing an aspect of the body ...

vedanāsu vedanānupassino viharāma ātāpino sampajānā satimanto, vineyya loke
abhijjhādomanassaṃ;

feelings ...

citte cittānupassino viharāma ātāpino sampajānā satimanto, vineyya loke
abhijjhādomanassaṃ;

mind ...

dhammesu dhammānupassino viharāma ātāpino sampajānā satimanto, vineyya loke abhijjhādomanassaṃ.

principles—keen, aware, and mindful, rid of desire and aversion for the world.

Acchariyaṃ, bhante, abbhutaṃ, bhante.

It's incredible, sir, it's amazing!

Yāvañcidaṃ, bhante, bhagavā evaṃ manussagahane evaṃ manussakasaṭe evaṃ manussasāṭheyye vattamāne sattānaṃ hitāhitaṃ jānāti.

How the Buddha knows what's best for sentient beings, even though people continue to be so shady, rotten, and tricky.

Gahanañhetuṃ, bhante, yadidaṃ manussā;

For human beings are shady, sir,

uttānakañhetuṃ, bhante, yadidaṃ pasavo.

while the animal is obvious.

Ahañhi, bhante, pahomi hatthidammaṃ sāretuṃ.

For I can drive an elephant in training,

Yāvatakaṃ antarena campaṃ gatāgataṃ karissati sabbāni tāni sāṭheyyāni kūṭheyyāni vañkeyyāni jimheyyāni pātukarissati.

and while going back and forth in Campā it'll try all the tricks, bluffs, ruses, and feints that it can.

Amhākaṃ pana, bhante, dāsāti vā pessāti vā kammakarāti vā aññathāva kāyena samudācaranti aññathāva vācāya aññathāva nesaṃ cittaṃ hoti.

But my bondservants, employees, and workers behave one way by body, another by speech, and their minds another.

Acchariyaṃ, bhante, abbhutaṃ, bhante.

It's incredible, sir, it's amazing!

Yāvañcidaṃ, bhante, bhagavā evaṃ manussagahane evaṃ manussakasaṭe evaṃ manussasāṭheyye vattamāne sattānaṃ hitāhitaṃ jānāti.

How the Buddha knows what's best for sentient beings, even though people continue to be so shady, rotten, and tricky.

Gahanañhetuṃ, bhante, yadidaṃ manussā;

For human beings are shady, sir,

uttānakañhetuṃ, bhante, yadidaṃ pasavo”ti.

while the animal is obvious.”

“Evametaṃ, pessa, evametaṃ, pessa.

“That's so true, Pessa! That's so true!

Gahanañhetuṃ, pessa, yadidaṃ manussā;

For human beings are shady,

uttānakañhetuṃ, pessa, yadidaṃ pasavo.

while the animal is obvious.

Cattārome, pessa, puggalā santo saṃvijjamānā lokasmiṃ.

Pessa, these four people are found in the world.

Katame cattāro?

What four?

Idha, pessa, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto;

One person mortifies themselves, committed to the practice of mortifying themselves.

idha pana, pessa, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto;

One person mortifies others, committed to the practice of mortifying others.

idha pana, pessa, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto,
parantapo ca paraparitāpanānuyogamanuyutto;

One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

idha pana, pessa, ekacco puggalo nevattantapo hoti
nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.

One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others.

So anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītūbhūto
sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Imesaṃ, pessa, catunnaṃ puggalānaṃ katamo te puggalo cittaṃ ārādheti²ti?

Which one of these four people do you like the sound of?"

"Yvāyaṃ, bhante, puggalo attantapo attaparitāpanānuyogamanuyutto, ayaṃ me
puggalo cittaṃ nārādheti.

"Sir, I don't like the sound of the first three people.

Yopāyaṃ, bhante, puggalo parantapo paraparitāpanānuyogamanuyutto, ayampi me
puggalo cittaṃ nārādheti.

Yopāyaṃ, bhante, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo
ca paraparitāpanānuyogamanuyutto, ayampi me puggalo cittaṃ nārādheti.

Yo ca kho ayaṃ, bhante, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na
parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo dittheva
dhamme nicchāto nibbuto sītūbhūto sukhappaṭisaṃvedī brahmabhūtena attanā
viharati—

ayameva me puggalo cittaṃ ārādheti²ti.

I only like the sound of the last person, who doesn't mortify either themselves or others."

"Kasmā pana te, pessa, ime tayo puggalā cittaṃ nārādhenti²ti?

"But why don't you like the sound of those three people?"

"Yvāyaṃ, bhante, puggalo attantapo attaparitāpanānuyogamanuyutto so attānaṃ
sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti—

"Sir, the person who mortifies themselves does so even though they want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That's why I don't like the sound of that person.

Yopāyaṃ, bhante, puggalo parantapo paraparitāpanānuyogamanuyutto so paraṃ
sukhakāmaṃ dukkhapaṭikkūlaṃ ātāpeti paritāpeti—

The person who mortifies others does so even though others want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That's why I don't like the sound of that person.

Yopāyaṃ, bhante, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo
ca paraparitāpanānuyogamanuyutto so attānaṃ paraṃ sukhakāmaṃ
dukkhapaṭikkūlaṃ ātāpeti paritāpeti—

The person who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain.

iminā me ayaṃ puggalo cittaṃ nārādheti.

That's why I don't like the sound of that person.

Yo ca kho ayaṃ, bhante, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītūbhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī;

The person who doesn't mortify either themselves or others—living without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves—does not torment themselves or others, both of whom want to be happy and recoil from pain.

so attānañca parañca sukhakāmaṃ dukkhapaṭikkūlaṃ neva ātāpeti na paritāpeti—

iminā me ayaṃ puggalo cittaṃ ārādheti.

That's why I like the sound of that person.

Handa ca dāni mayaṃ, bhante, gacchāma;

Well, now, sir, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.

I have many duties, and much to do.”

“Yassadāni tvaṃ, pessa, kālaṃ maññasī”ti.

“Please, Pessa, go at your convenience.”

Atha kho pesso hatthārohaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

And then Pessa the elephant driver's son 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 bhagavā acirapakkante pessa hatthārohaputte bhikkhū āmantesi:

Then, not long after he had left, the Buddha addressed the mendicants:

“paṇḍito, bhikkhave, pesso hatthārohaputto;

“Mendicants, Pessa the elephant driver's son is astute.

mahāpaṇṇo, bhikkhave, pesso hatthārohaputto.

He has great wisdom.

Sace, bhikkhave, pesso hatthārohaputto muhuttaṃ nisīdeyya yāvassāhaṃ ime cattāro puggale vitthārena vibhajissāmi, mahatā atthena saṃyutto abhaviṣsa.

If he had sat here a little longer so that I could have analyzed these four people in detail, he would have greatly benefited.

Api ca, bhikkhave, ettāvātāpi pesso hatthārohaputto mahatā atthena saṃyutto”ti.

Still, even with this much he has already greatly benefited.”

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

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

yaṃ bhagavā ime cattāro puggale vitthārena vibhajeyya. Bhagavato sutvā bhikkhū dhāressantī”ti.

May the Buddha analyze these four people in detail. The mendicants will listen and remember it.”

“Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Well then, mendicants, 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:

“Katamo ca, bhikkhave, puggalo attantapo attaparitāpanānuyogamanuyutto? Idha, bhikkhave, ekacco puggalo acelako hoti muttācāro hatthāpalekhano naehibhaddantiko natīṭṭhabhaddantiko; nābhihaṭaṃ na uddissakataṃ na nimantanāṃ sādiyati;

“And what person mortifies themselves, committed to the practice of mortifying themselves? It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared for them, or an invitation for a meal.

so na kumbhimukhā paṭiggaṇhāti na kaḷopimukhā paṭiggaṇhāti na eḷakamantaraṃ na daṇḍamantaraṃ na musalāmantaraṃ na dvinnāṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittīsu na yattha sā upatṭhito hoti na yattha makkhikā saṇḍasaṇḍacārini; na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivāti.

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

So ekāgāriko vā hoti ekāloṇipiko, dvāgāriko vā hoti dvāloṇipiko ... pe ... sattāgāriko vā hoti sattāloṇipiko;

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

ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ... pe ... sattahipi dattīhi yāpeti;

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

ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ... pe ... sattāhikampi āhāraṃ āhāreti—iti evarūpaṃ aḍḍhamāsikaṃ pariāyabhataḥhojanānuyogamanuyutto viharati.

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

So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvābhakkho vā hoti, daddulabhakkho vā hoti, hatabhakkho vā hoti, kanabhakkho vā hoti, ācāmabhakkho vā hoti, piñṇābhakkho vā hoti, tinabhakkho vā hoti, gomayabhakkho vā hoti; vanamūlaphalāhāro yāpeti pavattaphalabhojī.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

So sñānīpi dhāreti, masāñānīpi dhāreti, chavadussānīpi dhāreti, pamsukūlānīpi dhāreti, tirīṭānīpi dhāreti, ājināmpi dhāreti, ājinakkipāmpi dhāreti, kusacīrāmpi dhāreti, vākacīrāmpi dhāreti, phalakacīrāmpi dhāreti, kesakambalāmpi dhāreti, vāḷakambalāmpi dhāreti, ulūkapakkhāmpi dhāreti;

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings.

kesamassulocakopi hoti, kesamassulocanānuyogamanuyutto,

They tear out their hair and beard, committed to this practice.

ubbatṭhakopi hoti āsanapaṭikkhitto,

They constantly stand, refusing seats.

ukkuṭīkopi hoti ukkuṭīkappadhānāmanuyutto,

They squat, committed to the endeavor of squatting.

kaṇṭakāpassayīkopi hoti kaṇṭakāpassaye seyyaṃ kappeti;

They lie on a mat of thorns, making a mat of thorns their bed.

sāyatatiyakampi udakorohanānuyogamanuyutto viharati—

They’re committed to the practice of immersion in water three times a day, including the evening.

iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.

And so they live committed to practicing these various ways of mortifying and tormenting the body.

Ayaṃ vuccati, bhikkhave, puggalo attantapo attaparitāpanānuyogamanuyutto.
This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

Katamo ca, bhikkhave, puggalo parantapo paraparitāpanānuyogamanuyutto?
And what person mortifies others, committed to the practice of mortifying others?

Idha, bhikkhave, ekacco puggalo orabbhiko hoti sūkariko sākuṇiko māgaviko luddo macchaghātako coro coraghātako goghātako bandhanāgāriko, ye vā panaññe pi keci kurūrakammantā.

It's when a person is a slaughterer of sheep, pigs, or poultry, a hunter or trapper, a fisher, a bandit, an executioner, a butcher, a jailer, or someone with some other kind of cruel livelihood.

Ayaṃ vuccati, bhikkhave, puggalo parantapo paraparitāpanānuyogamanuyutto.
This is called a person who mortifies others, being committed to the practice of mortifying others.

Katamo ca, bhikkhave, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto?

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others?

Idha, bhikkhave, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto brāhmaṇo vā mahāsālo.

It's when a person is an anointed king or a well-to-do brahmin.

So puratthimena nagarassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājinaṃ nivāsetvā sappitelena kāyaṃ abbhāñjitvā magavisānena piṭṭhiṃ kaṇḍuvamāno navaṃ santhāgāraṃ pavisati saddhiṃ mahesiyā brāhmaṇena ca purohitena.

He has a new temple built to the east of the city. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the temple with his chief queen and the brahmin high priest.

So tattha anantarahitāya bhūmiyā haritupalittāya seyyaṃ kappeti.

There he lies on the bare ground strewn with grass.

Ekissāya gāvīyā sarūpavacchāya yaṃ ekasmiṃ thane khīraṃ hoti tena rājā yāpeti, yaṃ dutiyasmiṃ thane khīraṃ hoti tena mahesī yāpeti, yaṃ tatiyasmiṃ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmiṃ thane khīraṃ hoti tena aggiṃ juhāti, avasesena vacchako yāpeti.

The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is offered to the flames. The calf feeds on the remainder.

So evamāha:

He says:

‘ettakā usabhā haññantu yaññathāya, ettakā vacchatarā haññantu yaññathāya, ettakā vacchatariyo haññantu yaññathāya, ettakā ajā haññantu yaññathāya, ettakā urabbhā haññantu yaññathāya, ettakā assā haññantu yaññathāya, ettakā rukkhā chijjantu yūpathāya, ettakā dabbhā lūyantu barihisathāya’ ti.

‘Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!’

Yepissa te honti dāsāti vā pessāti vā kammakarāti vā tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.

His bondservants, employees, and workers do their jobs under threat of punishment and danger, weeping with tearful faces.

Ayaṃ vuccati, bhikkhave, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

Katamo ca, bhikkhave, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto, so anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītūbhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati?

And what person doesn't mortify either themselves or others, but lives without wishes, extinguished, cooled, experiencing bliss, having become holy in themselves?

Idha, bhikkhave, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā.

It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanusam sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇam majjhakalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyam pakāseti.

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto.

A householder hears that teaching, or a householder's child, or someone reborn in some clan.

So taṃ dhammaṃ sutvā tathāgate saddham paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisaṅcikkhati:

and reflect:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

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

Nayidaṃ sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitaṃ brahmacariyam caritum.

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

Yannūnāham kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajeyyan'ti.

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

So aparena samayena appaṃ vā bhogakkhandham pahāya, mahantaṃ vā bhogakkhandham pahāya, appaṃ vā nātiparivattaṃ pahāya, mahantaṃ vā nātiparivattaṃ pahāya, kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajati.

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ochre robes, and go forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnam sikkhāsāṇi vasamāpanno pānātipātāṃ pahāya pānātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

Adinnādānam pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharati.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisamvādako lokassa.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya—iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā hoti.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpiṃ vācaṃ bhāsītā hoti.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatīṃ vācaṃ bhāsītā kālana sāpadesaṃ pariyantavatiṃ atthasaṃhitā.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

So bījagāmaabhūtagāmasamārambhā paṭivirato hoti,

They avoid injuring plants and seeds.

ekabhattiko hoti rattūparato virato vikālabhojanā;

They eat in one part of the day, abstaining from eating at night and food at the wrong time.

naccagītavāditavisūkadassanā paṭivirato hoti;

They avoid dancing, singing, music, and seeing shows.

mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti;

They avoid beautifying and adorning themselves with garlands, perfumes, and makeup.

uccāsayanamahāsayanā paṭivirato hoti;

They avoid high and luxurious beds.

jātarūpara jatapaṭiggahaṇā paṭivirato hoti;

They avoid receiving gold and money,

āmakaḍḍhaññapaṭiggahaṇā paṭivirato hoti;

raw grains,

āmakamaṃsa paṭiggahaṇā paṭivirato hoti;

raw meat,

itthikumārikapaṭiggahaṇā paṭivirato hoti;

women and girls,

dāsīdāsa paṭiggahaṇā paṭivirato hoti;

male and female bondservants,

ajelakapaṭiggahaṇā paṭivirato hoti;

goats and sheep,

kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti;

chickens and pigs,

hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti;

elephants, cows, horses, and mares,

Yatvādhikaranamenañ manindriyañ asaṃvutañ viharantañ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyūñ tassa saṃvarāya paṭipajjati, rakkhati manindriyañ, manindriye saṃvaraṃ āpajjati.

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

So iminā ariyena indriyaṣaṃvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

So abhikkante paṭikkante sampajānakārī hoti, ālokitē vilokite sampajānakārī hoti, samāñjite pasārīte sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakaṃme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

So iminā ca ariyena sīlakkhandhena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato, iminā ca ariyena indriyaṣaṃvarena samannāgato, iminā ca ariyena satisampajāññena samannāgato

When they have this noble spectrum of ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness,

vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susaṇaṃ vanapatthaṃ abbhokāsaṃ palālapuññaṃ.

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

So pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā.

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti,

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ parisodheti;

Giving up ill will, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will and malevolence.

thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti;

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti;

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe,

They give up these five hindrances, corruptions of the heart that weaken wisdom.

vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati;

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

vitakkavicārānaṃ vūpasamā ajjhataṃ 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, 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 sato ca sampajāno sukhañca kāyena
paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ
jhānaṃ upasampajja viharati;

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.’

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ
atthaṅgamā adukkhamasukhaṃ upekkhāsati paṇisuddhiṃ 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.

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

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

So anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo
tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi
jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi
jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivattakappe anekepi
saṃvaṭṭavivattakappe: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ;
tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ ti. Iti
sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte
kammaniye tthe āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanne sugate duggate yathākammūpage satte pajānāti: ‘īme vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādītthikā micchādītthikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādītthikā sammādītthikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ sāggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanne sugate duggate yathākammūpage satte pajānāti.

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

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte āsavānaṃ khayañānāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti. ‘Ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti. ‘Ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti. ‘Ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘Ime āsavā’ti yathābhūtaṃ pajānāti. ‘Ayaṃ āsavaṃsamudayo’ti yathābhūtaṃ pajānāti. ‘Ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti. ‘Ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṃ vuccati, bhikkhave, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto, na parantapo na paraparitāpanānuyogamanuyutto.

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others.

So attantapo aparantapo dittheva dhamme nicchāto nibbuto sītubhūto sukhappaṭisaṃvedī brahmaḥbhūtena attanā viharatī’ti.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitam abhinanduntī.

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

Kandarakasuttam niṭṭhitam paṭhamam.

Aṭṭhakanāgarasutta

The Man From the City of Aṭṭhaka

Evam me sutam—

So I have heard.

ekam samayaṃ āyasmā ānando vesāliyaṃ viharati beluvagāmake.

At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva.

Tena kho pana samayena dasamo gahapati aṭṭhakanāgaro pāṭaliputtaṃ anuppatto hoti kenacideva karaṇīyena.

Now at that time the householder Dasama from the city of Aṭṭhaka had arrived at Pāṭaliputta on some business.

Atha kho dasamo gahapati aṭṭhakanāgaro yena kukkuṭārāmo yena aññataro bhikkhu tenupasaṅkami; upasaṅkamitvā taṃ bhikkhuṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro taṃ bhikkhuṃ etadavoca:

He went to the Chicken Monastery, approached a certain mendicant, bowed, sat down to one side, and said to him,

“kahaṃ nu kho, bhante, āyasmā ānando etarahi viharati?”

“Sir, where is Venerable Ānanda now staying?”

Dassanakāmā hi mayaṃ taṃ āyasmantaṃ ānandaṃ”ti.

For I want to see him.”

“Eso, gahapati, āyasmā ānando vesāliyaṃ viharati beluvagāmake”ti.

“Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva.”

Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputte taṃ karaṇīyaṃ tūretvā yena vesālī yena beluvagāmake yena āyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca:

Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda:

“atthi nu kho, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī”ti?

“Sir, Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary?”

“Atthi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī”ti.

“There is, householder.”

“Katamo pana, bhante ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananuppattañca anuttaraṃ yogakkhemaṃ anupāpuṇātī”ti?

“And what is that one thing?”

“Idha, gahapati, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukkaṃ paṭhamam jhānaṃ upasampajja viharati.

“Householder, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

So iti paṭisañcikkhati:

Then they reflect:

‘idampi kho paṭhamam jhānaṃ abhisankhataṃ abhisañcetaṃ.

‘Even this first absorption is produced by choices and intentions.’

Yaṃ kho pana kiñci abhisankhataṃ abhisañcetaṃ tadaniccaṃ nirodhadhammaṃ’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

So tattha titho āsavānaṃ khayam pāpuṇāti.

Abiding in that they attain the ending of defilements.

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

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

Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto, yatha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṃ anuttaraṃ yogakkhemaṃ anupāpuṇāti. (1)

This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.

Puna caparaṃ, gahapati, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

So iti paṭisañcikkhati:

‘idampi kho dutiyaṃ jhānaṃ abhisankhataṃ abhisañcetaṃ ... pe ...

anuttaraṃ yogakkhemaṃ anupāpuṇāti. (2)

Puna caparaṃ, gahapati, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

third absorption ...

So iti paṭisañcikkhati:

‘idampi kho tatiyaṃ jhānaṃ abhisankhataṃ abhisañcetaṃ ... pe ...

anuttaraṃ yogakkhemaṃ anupāpuṇāti. (3)

Puna caparaṃ, gahapati, bhikkhu sukhasa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati.

fourth absorption ...

So iti paṭisañcikkhati:

‘idampi kho catutthaṃ jhānaṃ abhisāṅkhaṭaṃ abhisañcetayitaṃ ... pe ...

anuttaraṃ yogakkhemaṃ anupāpuṇāti. (4)

Puna caparaṃ, gahapati, bhikkhu mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

So iti paṭisañcikkhati:

Then they reflect:

‘ayaṃpi kho mettācetovimutti abhisāṅkhatā abhisañcetayitā.

‘Even this heart’s release by love is produced by choices and intentions.’

Yaṃ kho pana kiñci abhisāṅkhaṭaṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhammaṃ’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ ...

So tattha ṭhito ... pe ...

anuttaraṃ yogakkhemaṃ anupāpuṇāti. (5)

Puna caparaṃ, gahapati, bhikkhu karuṇāsaḥagatena cetasā ... pe ...

Furthermore, a mendicant meditates spreading a heart full of compassion ...

muditāsaḥagatena cetasā ... pe ...

rejoicing ...

upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvaṇṭaṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

equanimity ...

So iti paṭisañcikkhati:

‘ayaṃpi kho upekkhācetovimutti abhisāṅkhatā abhisañcetayitā.

Yaṃ kho pana kiñci abhisāṅkhaṭaṃ abhisañcetayitaṃ tadaniccaṃ nirodhadhammaṃ’ti pajānāti.

So tattha ṭhito ... pe ...

anuttaraṃ yogakkhemaṃ anupāpuṇāti. (6–8.)

Puna caparam, gahapati, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanam upasampajja viharati.

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

So iti paṭisañcikkhati:

Then they reflect:

‘ayampi kho ākāsañācāyatanasamāpatti abhisankhatā abhisāñcetayitā.

‘Even this attainment of the dimension of infinite space is produced by choices and intentions.’

Yaṃ kho pana kiñci abhisankhatam abhisāñcetayitam tadaniccam nirodhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ ...

So tattha ṭhito ... pe ...

anuttaram yogakkhemam anupāpuṇāti. (9)

Puna caparam, gahapati, bhikkhu sabbaso ākāsañācāyatanam samatikkamma ‘anantaṃ viññānaṃ’ti viññāṇaṇcāyatanam upasampajja viharati.

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

So iti paṭisañcikkhati:

‘ayampi kho viññāṇaṇcāyatanasamāpatti abhisankhatā abhisāñcetayitā.

Yaṃ kho pana kiñci abhisankhatam abhisāñcetayitam tadaniccam nirodhadhamman’ti pajānāti.

So tattha ṭhito ... pe ...

anuttaram yogakkhemam anupāpuṇāti. (10)

Puna caparam, gahapati, bhikkhu sabbaso viññāṇaṇcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati.

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

So iti paṭisañcikkhati:

Then they reflect:

‘ayampi kho ākiñcaññāyatanasamāpatti abhisankhatā abhisāñcetayitā.

‘Even this attainment of the dimension of nothingness is produced by choices and intentions.’

Yaṃ kho pana kiñci abhisankhatam abhisāñcetayitam tadaniccam nirodhadhamman’ti pajānāti.

They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’

So tattha ṭhito āsavānaṃ khayaṃ pāpuṇāti.

Abiding in that they attain the ending of defilements.

No ce āsavānaṃ khayāṃ pāpuṇāti, teneva dhammarāgena tāya dhammanandiyaṃ pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā.

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

Ayampi kho, gahapati, tena bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttañceva cittaṃ vimuccati, aparikkhīṇa ca āsavā parikkhayaṃ gacchanti, ananuppattaṇca anuttaraṃ yogakkhemaṃ anupāpuṇāti”ti. (11)

This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary.”

Evam vutte, dasamo gahapati aṭṭhakanāgaro āyasmantaṃ ānandaṃ etadavoca:

When he said this, the householder Dasama said to Venerable Ānanda,

“seyyathāpi, bhante ānanda, puriso ekaṃva nidhimukhaṃ gavesanto sakideva ekādasā nidhimukhāni adhigaccheyya;

“Sir, suppose a person was looking for an entrance to a hidden treasure. And all at once they'd come across eleven entrances!

evameva kho ahaṃ, bhante, ekaṃ amatadvāraṃ gavesanto sakideva ekādasā amatadvārāni alatthaṃ bhāvanāya.

In the same way, I was searching for the door to the deathless. And all at once I got to hear of eleven doors to the deathless.

Seyyathāpi, bhante, purisassa agāraṃ ekādasadvāraṃ, so tasmim agāre āditte ekamekenapi dvārena sakkuṇeyya attānaṃ sotthim kātuṃ;

Suppose a person had a house with eleven doors. If the house caught fire they'd be able to flee to safety through any one of those doors.

evameva kho ahaṃ, bhante, imesaṃ ekādasannaṃ amatadvārānaṃ ekamekenapi amatadvārena sakkuṇissāmi attānaṃ sotthim kātuṃ.

In the same way, I'm able to flee to safety through any one of these eleven doors to the deathless.

Imehi nāma, bhante, aññatitthiyā ācariyassa ācariyadhaṇaṃ pariyesissanti, kimaṅgaṃ panāhaṃ āyasmato ānandassa pūjaṃ na karissāmi”ti.

Sir, those who follow other paths seek a fee for the teacher. Why shouldn't I make an offering to Venerable Ānanda?”

Atha kho dasamo gahapati aṭṭhakanāgaro pāṭaliputtakaṇca vesālīkaṇca bhikkhusaṅghaṃ sannipādetvā paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi,

Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with a variety of delicious foods.

ekamekaṇca bhikkhuṃ paccekāṃ dussayugena acchādesi, āyasmantaṇca ānandaṃ ticīvarena acchādesi, āyasmato ca ānandassa pañcasatavihāraṃ kārāpesīti.

He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda. And he had a dwelling worth five hundred built for Ānanda.

Aṭṭhakanāgarasuttaṃ niṭṭhitaṃ dutiyaṃ.

Sekhasutta

A Trainee

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.

Tena kho pana samayena kāpilavatthavānaṃ sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ hoti anajjhāvuṭṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all.

Atha kho kāpilavatthavā sakyā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho kapilavatthavā sakyā bhagavantam etadavocum:

Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him:

“idha, bhante, kāpilavatthavānaṃ sakyānaṃ navaṃ santhāgāraṃ acirakāritaṃ anajjhāvuṭṭhaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

“Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any person at all.

Tam, bhante, bhagavā paṭhamam paribhuñjatu. Bhagavatā paṭhamam paribhuttaṃ pacchā kapilavatthavā sakyā paribhuñjissanti.

May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it.

Tadassa kāpilavatthavānaṃ sakyānaṃ dīgharattam hitāya sukhāyā”ti.

That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu.”

Adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

Atha kho kāpilavatthavā sakyā bhagavato adhivāsanam viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā yena navaṃ santhāgāraṃ tenupasaṅkamimsu; upasaṅkamitvā sabbasantharim santhāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ upaṭṭhapetvā telappadīpaṃ āropetvā yena bhagavā tenupasaṅkamimsu;

Then, knowing that the Buddha had consented, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha,

upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhamsu.

bowed, stood to one side,

Ekamantaṃ ṭhitā kho kāpilavatthavā sakyā bhagavantam etadavocum:

and told him of their preparations, saying,

“sabbasantharim santhataṃ, bhante, santhāgāraṃ, āsanāni paññattāni, udakamaṇiko upaṭṭhāpito, telappadīpo āropito.

Yassadāni, bhante, bhagavā kālam maññatī”ti.

“Please, sir, come at your convenience.”

Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhīm bhikkhusaṃghena yena santhāgāraṃ tenupasaṅkami; upasaṅkamitvā pāde pakkhāletvā santhāgāraṃ pavisitvā majjhimam thambham nissāya puratthābhimukho nisīdi.

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east.

Bhikkhusaṃgho kho pāde pakkhāletvā santhāgāraṃ pavisitvā pacchimaṃ bhitthim nissāya puratthābhimukho nisīdi, bhagavantamyeva purakkhatvā.

The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

Kāpilavatthavāpi kho sakyā pāde pakkhāletvā santhāgāraṃ pavisitvā puratthimaṃ bhitthim nissāya pacchimaṃ bhitthim nisīdimsu, bhagavantamyeva purakkhatvā.

The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

Atha kho bhagavā kāpilavatthave sakye bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā āyasmantaṃ ānandaṃ āmantesi:

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he addressed Venerable Ānanda,

“paṭibhātu taṃ, ānanda, kāpilavatthavānaṃ sakyānaṃ sekho pāṭipado.

“Ānanda, speak about the practicing trainee to the Sakyans of Kapilavatthu as you feel inspired.

Piṭṭhi me āgilāyati;

My back is sore,

tamahaṃ āyamiṣṣāmi”ti.

I’ll stretch it.”

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

“Yes, sir,” Ānanda replied.

Atha kho bhagavā catuggunam saṅghātiṃ paññāpetvā dakkhiṇena passena sihaseyyaṃ kappesi, pāde pādaṃ accādhāya, sato sampajāno, uttānasaññaṃ manasi karitvā.

And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Atha kho āyasmā ānando mahānāmaṃ sakkam āmantesi:

Then Ānanda addressed Mahānāma the Sakyans:

“idha, mahānāma, ariyasāvako sīlasampanno hoti, indriyesu guttadvāro hoti, bhojane mattaññu hoti, jāgariyaṃ anuyutto hoti, sattahī saddhammehi samannāgato hoti, catunnaṃ jhānānaṃ ābhisecāsikānaṃ ditṭhadhammasukhavahārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī.

“Mahānāma, a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness. They have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Kathaṅca, mahānāma, ariyasāvako sīlasampanno hoti?

And how is a noble disciple accomplished in ethics?

Idha, mahānāma, ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.

It’s when a noble disciple is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Evam kho, mahānāma, ariyasāvako sīlasampanno hoti. (1)

That's how a noble disciple is ethical.

Kathaṇca, mahānāma, ariyasāvako indriyesu guttadvāro hoti?

And how does a noble disciple guard the sense doors?

Idha, mahānāma, ariyasāvako cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

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

Yatvādhikaranamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakaṃ akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.

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

Sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyitvā ... pe ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyitvā ... pe ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbam phusitvā ... pe ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī.

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

Yatvādhikaranamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakaṃ akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati.

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

Evam kho, mahānāma, ariyasāvako indriyesu guttadvāro hoti. (2)

That's how a noble disciple guards the sense doors.

Kathaṇca, mahānāma, ariyasāvako bhojane mattaññu hoti?

And how does a noble disciple eat in moderation?

Idha, mahānāma, ariyasāvako paṭisaṅkhā yoniso āhāraṃ āhāreti:

It's when a noble disciple reflects properly on the food that they eat:

‘neva davāya na madāya na maṇḍanāya na vibhūsanāya; yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatīyā brahmacariyānuggahāya. Iti purāṇaṇca vedanaṃ paṭihaṅkhāmi, navaṇca vedanaṃ na uppādessāmi, yātrā ca me bhaviṣṣati anavajjatā ca phāsuvihāro cā’ti.

‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

Evam kho, mahānāma, ariyasāvako bhojane mattaññu hoti. (3)

That's how a noble disciple eats in moderation.

Kathaṇca, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti?

And how is a noble disciple dedicated to wakefulness?

Idha, mahānāma, ariyasāvako divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti,

It's when a noble disciple practices walking and sitting meditation by day, purifying their mind from obstacles.

rattiyā paṭhamam yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti,

In the evening, they continue to practice walking and sitting meditation.

rattiyā majjhimam yāmaṃ dakkhiṇena passena sīhaseyyam kappeti, pāde pādam accādhāya, sato sampajāno, uṭṭhānasaññaṃ manasi karitvā,

In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

rattiyā pacchimam yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti.

In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

Evam kho, mahānāma, ariyasāvako jāgariyam anuyutto hoti. (4)

That's how a noble disciple is dedicated to wakefulness.

Kathaṇca, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti?

And how does a noble disciple have seven good qualities?

Idha, mahānāma, ariyasāvako saddho hoti, saddahati tathāgatassa bodhiṃ:

It's when a noble disciple has faith in the Realized One's awakening:

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

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

Hirimā hoti, hirīyati kāyaduccaritena vacīduccaritena manoduccaritena, hirīyati pāpakanāṃ akusalānaṃ dhammānaṃ samāpattiya.

They have a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

Ottappī hoti, ottappati kāyaduccaritena vacīduccaritena manoduccaritena, ottappati pāpakanāṃ akusalānaṃ dhammānaṃ samāpattiya.

They exercise prudence. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.

Bhussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhakalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipunnā parisuddham brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

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

Āraddhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṇā dāḥaparakkamo anikkhittadhuro kusalesu dhammesu.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

Satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsitaṃ saritā anussaritā.

They're mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

Paññavā hoti, udayatthagāminiya paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagāminiya.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Evam kho, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti. (5–11)

That's how a noble disciple has seven good qualities.

Kathañca, mahānāma, ariyasāvako catunnam jhānānam ābhicetasikānam dīṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchalābhī akasiralābhī?

And how does a noble disciple get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty?

Idha, mahānāma, ariyasāvako vivicceva kāmehi ... pe ... paṭhamam jhānam upasampajja viharati;

It's when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...

vitakkavicārānam vūpasamā ajjhataṃ sampasādanam ... pe ... dutiyam jhānam upasampajja viharati;

second absorption ...

pītiyā ca virāgā ... pe ... tatiyam jhānam upasampajja viharati;

third absorption ...

sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānam atthaṅgamā ... pe ... catuttham jhānam upasampajja viharati.

fourth absorption.

Evam kho, mahānāma, ariyasāvako catunnam jhānānam ābhicetasikānam dīṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchalābhī akasiralābhī. (12–15.)

That's how a noble disciple gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Yato kho, mahānāma, ariyasāvako evam sīlasampanno hoti, evam indriyesu guttadvāro hoti, evam bhojane mattaññu hoti, evam jāgariyam anuyutto hoti, evam sattahi saddhammehi samannāgato hoti, evam catunnam jhānānam ābhicetasikānam dīṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchalābhī akasiralābhī, ayam vuccati, mahānāma, ariyasāvako sekho pātipado apuccaṇḍatāya samāpanno, bhabbo abhinibbhidaṃ, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhiḡamāya.

When a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness; and they have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty, they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary.

Seyyathāpi, mahānāma, kukkuṭiyā aṇḍāni attha vā dasa vā dvādasa vā tñassu kukkuṭiyā sammā adhisayitāni sammā parisēditāni sammā paribhāvitāni, kiñcāpi tassā kukkuṭiyā na evam icchā uppajjeyya:

Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn't wish,

'āho vātime kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyuntī,

'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!'

atha kho bhabbāva te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ.

Still they can break out and hatch safely.

Evameva kho, mahānāma, yato ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattaññu hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihāraṇaṃ nikāmalābhī hoti akicchalābhī akasiralābhī, ayaṃ vuccati, mahānāma, ariyasāvako sekho pātipado apuccaṇḍatāya samāpanno, bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhiḡamāya.

In the same way, when a noble disciple is practicing all these things they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary.

Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati,

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives.

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

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

ayamassa paṭhamābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā. (1)

This is their first breaking out, like a chick from an eggshell.

Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamaṃ dibbena cakkhunā visuddhena atikkanta mānusa kenā satte passati cava māne upapajjā māne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ... pe ... yathā kammūpage satte pajānāti,

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior; beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

ayamassa dutiābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā. (2)

This is their second breaking out, like a chick from an eggshell.

Sa kho so, mahānāma, ariyasāvako imaṃyeva anuttaraṃ upekkhāsati pārisuddhiṃ āgamaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati,

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

ayamassa tatiyābhinibbhidā hoti kukkuṭacchāpakasseva aṇḍakosamhā. (3)

This is their third breaking out, like a chick from an eggshell.

Yampi, mahānāma, ariyasāvako sīlasampanno hoti, idampissa hoti caraṇasmim;

A noble disciple's conduct includes the following: being accomplished in ethics,

yampi, mahānāma, ariyasāvako indriyesu guttadvāro hoti, idampissa hoti caraṇasmim;

guarding the sense doors,

yampi, mahānāma, ariyasāvako bhojane mattaññu hoti, idampissa hoti caraṇasmim;

moderation in eating,

yampi, mahānāma, ariyasāvako jāgariyaṃ anuyutto hoti, idampissa hoti caraṇasmim;

being dedicated to wakefulness,

yampi, mahānāma, ariyasāvako sattahi saddhammehi samannāgato hoti, idampissa hoti caraṇasmim;

having seven good qualities,

yampi, mahānāma, ariyasāvako catunnaṃ jhānānaṃ ābhicetasikānaṃ
ditṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchalābhī akasiralābhī,
idampissa hoti caraṇasmiṃ.

and getting the four absorptions when they want, without trouble or difficulty.

Yañca kho, mahānāma, ariyasāvako anekavihiṭṭaṃ pubbenivāsaṃ anussarati,
seyyathidaṃ—ekampi jātiṃ dvepi jātiyo ... pe ... iti sākāraṃ sauddesaṃ
anekavihiṭṭaṃ pubbenivāsaṃ anussarati, idampissa hoti vijjāya;

A noble disciple's knowledge includes the following: recollecting their past lives,

yampi, mahānāma, ariyasāvako dibbena cakkhunā visuddhena atikkantaṃ ānusaṅgaṃ
satte passati cavaṃāne upapajjamaṇe hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate
... pe ... yathākammūpage satte pajānāti, idampissa hoti vijjāya.

clairvoyance that is purified and superhuman,

Yampi, mahānāma, ariyasāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ ditṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati,
idampissa hoti vijjāya.

*and realizing the undefiled freedom of heart and freedom by wisdom in this very life due to the
ending of defilements.*

Ayaṃ vuccati, mahānāma, ariyasāvako vijjāsampanno itipi caraṇasampanno itipi
vijjācaraṇasampanno itipi.

*This noble disciple is said to be 'accomplished in knowledge', and also 'accomplished in
conduct', and also 'accomplished in knowledge and conduct'.*

Brahmunāpesā, mahānāma, sanaṅkumārena gāthā bhāsītā:

And Brahmā Sanaṅkumāra also spoke this verse:

‘Khattiyo seṭṭho janetasmim,

'The aristocrat is best of those people

ye gottapaṭisārino;

who take clan as the standard.

Vijjācaraṇasampanno,

But one accomplished in knowledge and conduct

so seṭṭho devamānuse'ti.

is best of gods and humans.'

Sā kho panesā, mahānāma, brahmunā sanaṅkumārena gāthā sugītā no duggītā,
subhāsītā no dubbhāsītā, atthasaṃhitā no anattasaṃhitā, anumatā bhagavatā'ti.

*And that verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not
poorly spoken, beneficial, not harmful, and it was approved by the Buddha."*

Atha kho bhagavā uṭṭahitvā āyasmantaṃ ānandaṃ āmantesi:

Then the Buddha got up and said to Venerable Ānanda,

“sādhū sādhū, ānanda,

“Good, good, Ānanda!

sādhū kho tvam, ānanda, kāpilavatthavānaṃ sakyānaṃ sekhaṃ pātipadaṃ abhāsī'ti.

It's good that you spoke to the Sakyans of Kapilavatthu about the practicing trainee."

Idamavocāysmā ānando.

This is what Venerable Ānanda said,

Samanuñño satthā ahosi.

and the teacher approved.

Attamaṇā kāpilavatthavā sakyā āyasmato ānandassa bhāsitaṃ abhinandunti.

Satisfied, the Sakyans of Kapilavatthu were happy with what Venerable Ānanda said.

Sekhasuttaṃ niṭṭhitaṃ tatiyaṃ.

Majjhima Nikāya 54

Middle Discourses 54

Potaliyasutta

With Potaliya the Wanderer

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā aṅguttarāpesu viharati āpaṇaṃ nāma aṅguttarāpānaṃ nigamo.

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

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āpaṇaṃ piṇḍāya pāvīsi.

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

Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yenaññātaro vanasaṇḍo tenupasaṅkami divāvihārāya.

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

Taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmim rukkhamūle divāvihāraṃ nisīdi.

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

Potaliyopi kho gahapati sampannanivāsanapāvuraṇo chattupāhanāhi jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena so vanasaṇḍo tenupasaṅkami; upasaṅkamtivā taṃ vanasaṇḍaṃ ajjhogāhetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.

Potaliya the householder also approached that forest grove while going for a walk. He was well dressed in a cloak and sarong, with parasol and sandals. Having plunged deep into it, he went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ atṭhāsi. Ekamantaṃ ṭhitam kho potaliyaṃ gahapatiṃ bhagavā etadavoca:

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

“saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā”ti.

“There are seats, householder. Please sit if you wish.”

Evam vutte, potaliyo gahapati “gahapativādena maṃ samaṇo gotamo samudācaratī”ti kupito anattamano tuṇhī ahosi.

When he said this, Potaliya was angry and upset. Thinking, “The ascetic Gotama addresses me as ‘householder’!” he stayed silent.

Dutiyampi kho bhagavā ... pe ...

For a second time ...

tatiyampi kho bhagavā potaliyaṃ gahapatiṃ etadavoca:

and a third time the Buddha said to him,

“saṃvijjanti kho, gahapati, āsanāni; sace ākaṅkhasi nisīdā”ti.

“There are seats, householder. Please sit if you wish.”

Evam vutte, potaliyo gahapati “gahapativādena maṃ samaṇo gotamo samudācaratī”ti kupito anattamano bhagavantam etadavoca:

When he said this, Potaliya was angry and upset. Thinking, “The ascetic Gotama addresses me as ‘householder’!” he said to the Buddha,

“tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ, yaṃ maṃ tvam gahapativādena samudācarasī”ti.

“Master Gotama, it is neither proper nor appropriate for you to address me as ‘householder’.”

“Te hi te, gahapati, ākāra, te līṅgā, te nimittā yathā taṃ gahapatissā”ti.

“Well, householder, you have the features, attributes, and signs of a householder.”

“Tathā hi pana me, bho gotama, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā”ti.

“Master Gotama, it’s because I have refused all work and cut off all judgments.”

“Yathā kathaṃ pana te, gahapati, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā”ti?

“Householder, in what way have you refused all work and cut off all judgments?”

“Idha me, bho gotama, yaṃ ahosi dhaṇaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ vā sabbaṃ taṃ puttānaṃ dāyajjaṃ niyyātaṃ, tatthāhaṃ anovādī anupavādī ghāsaṃchādanaparamo viharāmi.

“Master Gotama, all the money, grain, gold, and silver I used to have has been handed over to my children as their inheritance. And in this matter I do not advise or reprimand them, but live with nothing more than food and clothes.

Evam kho me, bho gotama, sabbe kammantā paṭikkhittā, sabbe vohārā samucchinnā”ti.

That’s how I have refused all work and cut off all judgments.”

“Aññathā kho tvaṃ, gahapati, vohārasamucchedaṃ vadasi, aññathā ca pana ariyassa vinaye vohārasamucchedo hoti”ti.

“The cutting off of judgments as you describe it is one thing, householder, but the cutting off of judgments in the noble one’s training is quite different.”

“Yathā kathaṃ pana, bhante, ariyassa vinaye vohārasamucchedo hoti?

“But what, sir, is cutting off of judgments in the noble one’s training?”

Sādhu me, bhante, bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye vohārasamucchedo hoti”ti.

Sir, please teach me this.”

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

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

“Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.

“Yes, sir,” said Potaliya.

Bhagavā etadavoca:

The Buddha said this:

“aṭṭha kho ime, gahapati, dhammā ariyassa vinaye vohārasamucchedāya saṃvattanti.

“Householder, these eight things lead to the cutting off of judgments in the noble one’s training.

Katame aṭṭha?

What eight?

Apāṇātipātaṃ nissāya pāṇātipāto pahātabbo;

Killing living creatures should be given up, relying on not killing living creatures.

dinnādānaṃ nissāya adinnādānaṃ pahātabbaṃ;

Stealing should be given up, relying on not stealing.

saccavācaṃ nissāya musāvādo pahātabbo;

Lying should be given up, relying on speaking the truth.

apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā;

Divisive speech should be given up, relying on speech that isn’t divisive.

agiddhiloḥḥaṃ nissāya giddhiloḥḥo pahātabbo;

Greed and lust should be given up, relying on not being greedy and lustful.

anindārosaṃ nissāya nindāroso pahātabbo;

Blaming and insulting should be given up, relying on not blaming and not insulting.

akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo;

Anger and distress should be given up, relying on not being angry and distressed.

anatiṃāṇaṃ nissāya atimāno pahātabbo.

Arrogance should be given up, relying on not being arrogant.

Ime kho, gahapati, aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye voḥārasamucchedāya saṃvattanti”ti.

These are the eight things—stated in brief without being analyzed in detail—that lead to the cutting off of judgments in the noble one’s training.”

“Ye me, bhante, bhagavatā aṭṭha dhammā saṃkhittena vuttā, vitthārena avibhattā, ariyassa vinaye voḥārasamucchedāya saṃvattanti, sādhu me, bhante, bhagavā ime aṭṭha dhamme vitthārena vibhajatu anukampaṃ upādāyā”ti.

“Sir, please teach me these eight things in detail out of compassion.”

“Tena hi, gahapati, suṇāhi, sādhukaṃ manasi karoḥi, bhāsissāmi”ti.

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

“Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.

“Yes, sir,” said Potaliya.

Bhagavā etadavoca:

The Buddha said this:

“Apāṇātipātāṃ nissāya pāṇātipāto pahātabbo”ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

“‘Killing living creatures should be given up, relying on not killing living creatures.’ That’s what I said, but why did I say it?”

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

It’s when a noble disciple reflects:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu pāṇātipātī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno.

‘I am practicing to give up and cut off the fetters that might cause me to kill living creatures.

Ahañceva kho pana pāṇātipātī assaṃ, attāpi maṃ upavadeyya pāṇātipātapaccayā, anuviccāpi maṃ viññū garaheyyuṃ pāṇātipātapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggati pātikaṅkhā pāṇātipātapaccayā.

But if I were to kill living creatures, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pāṇātipāto.

And killing living creatures is itself a fetter and a hindrance.

Ye ca pāṇātipātapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, pāṇātipātā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’.

The distressing and feverish defilements that might arise because of killing living creatures do not occur in someone who does not kill living creatures.’

‘Apāṇātipātāṃ nissāya pāṇātipāto pahātabbo”ti—

‘Killing living creatures should be given up, relying on not killing living creatures.’

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

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

‘Dinnādānaṃ nissāya adinnādānaṃ pahātabban”ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

‘Stealing ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu adinnādāyī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno.

Ahañceva kho pana adinnādāyī assaṃ, attāpi maṃ upavadeyya adinnādānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ adinnādānapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggatī paṭikaṅkhā adinnādānapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ adinnādānaṃ.

Ye ca adinnādānapaccayā uppajjeyyuṃ āsavā vighātapariḷhā adinnādānā paṭiviratassa evaṃsa te āsavā vighātapariḷhā na honti’.

‘Dinnādānaṃ nissāya adinnādānaṃ pahātabban’ti—

iti yantaṃ vuttaṃ idametam paṭicca vuttaṃ.

‘Saccavācaṃ nissāya musāvādo pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

lying ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu musāvādī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana musāvādī assaṃ, attāpi maṃ upavadeyya musāvādapaccayā, anuviccāpi maṃ viññū garaheyyuṃ musāvādapaccayā, kāyassa bhedaṃ paraṃ maraṇā duggatī paṭikaṅkhā musāvādapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ musāvādo.

Ye ca musāvādapaccayā uppajjeyyuṃ āsavā vighātapariḷhā, musāvādā paṭiviratassa evaṃsa te āsavā vighātapariḷhā na honti’.

‘Saccavācaṃ nissāya musāvādo pahātabbo’ti—

iti yantaṃ vuttaṃ idametam paṭicca vuttaṃ.

‘Apisuṇaṃ vācaṃ nissāya pisuṇā vācā pahātabbā’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

divisive speech ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu pisuṇavāco assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana pisuṇavāco assaṃ, attāpi maṃ upavadeyya pisuṇavācāpaccayā, anuviccāpi maṃ viññū garaheyyuṃ pisuṇavācāpaccayā, kāyassa bhedaṃ paraṃ maraṇā duggatī paṭikaṅkhā pisuṇavācāpaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ pisuṇā vācā.

Ye ca pisuṇavācāpaccayā uppajjeyyuṃ āsavā vighātapariḷhā, pisuṇāya vācāya paṭiviratassa evaṃsa te āsavā vighātapariḷhā na honti’.

‘Apisunam vācam nissāya pisunā vācā pahātabbā’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Agiddhilobham nissāya giddhilobho pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

greed and lust ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu giddhilobhī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana giddhilobhī assaṃ, attāpi maṃ upavadeyya giddhilobhapaccayā, anuviccāpi maṃ viññū garaheyyuṃ giddhilobhapaccayā, kāyassa bhedaṃ paraṃ maraṇaṃ duggati paṭikaṅkhā giddhilobhapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ giddhilobho.

Ye ca giddhilobhapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, giddhilobhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti’.

‘Agiddhilobham nissāya giddhilobho pahātabbo’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Anindārosaṃ nissāya nindāroso pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

blaming and insulting ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu nindārosī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaṃ paṭipanno.

Ahañceva kho pana nindārosī assaṃ, attāpi maṃ upavadeyya nindārosapaccayā, anuviccāpi maṃ viññū garaheyyuṃ nindārosapaccayā, kāyassa bhedaṃ paraṃ maraṇaṃ duggati paṭikaṅkhā nindārosapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ nindāroso.

Ye ca nindārosapaccayā uppajjeyyuṃ āsavā vighātapariḷāhā, anindārosissa evaṃsa te āsavā vighātapariḷāhā na honti’.

‘Anindārosaṃ nissāya nindāroso pahātabbo’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

anger and distress ...

Idha, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu kodhūpāyāsī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaḃya paṭipanno.

Ahañceva kho pana kodhūpāyāsī assaṃ, attāpi maṃ upavadeyya kodhūpāyāsapaccayā, anuviccāpi maṃ viññū garaheyyuṃ kodhūpāyāsapaccayā, kāyassa bhedaḃ paraṃ maraṇā duggati paṭikaṅkhā kodhūpāyāsapaccayā.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ kodhūpāyāso.

Ye ca kodhūpāyāsapaccayā uppajjeyyuṃ āsavā vighātapariḃhā, akkodhūpāyāsisṃ evaṃsa te āsavā vighātapariḃhā na honti’.

‘Akkodhūpāyāsaṃ nissāya kodhūpāyāso pahātabbo’ti—

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

‘Anatimānaṃ nissāya atimāno pahātabbo’ti iti kho panetaṃ vuttaṃ, kiñcetamaṃ paṭicca vuttaṃ?

‘Arrogance should be given up, relying on not being arrogant.’ That’s what I said, but why did I say it?

Idha, gahapati, ariyasāvako iti paṭisaṅcikkhati:

It’s when a noble disciple reflects:

‘yesaṃ kho ahaṃ saṃyojanānaṃ hetu atimānī assaṃ, tesāhaṃ saṃyojanānaṃ pahānāya samucchedaḃya paṭipanno.

‘I am practicing to give up and cut off the fetters that might cause me to be arrogant.

Ahañceva kho pana atimānī assaṃ, attāpi maṃ upavadeyya atimānapaccayā, anuviccāpi maṃ viññū garaheyyuṃ atimānapaccayā, kāyassa bhedaḃ paraṃ maraṇā duggati paṭikaṅkhā atimānapaccayā.

But if I were to be arrogant, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place.

Etadeva kho pana saṃyojanaṃ etaṃ nīvaraṇaṃ yadidaṃ atimāno.

And arrogance is itself a fetter and a hindrance.

Ye ca atimānapaccayā uppajjeyyuṃ āsavā vighātapariḃhā, anatimānisṃ evaṃsa te āsavā vighātapariḃhā na honti’.

The distressing and feverish defilements that might arise because of arrogance do not occur in someone who is not arrogant.

‘Anatimānaṃ nissāya atimāno pahātabbo’ti—

‘Arrogance should be given up by not being arrogant.’

iti yantaṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

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

Ime kho, gahapati, aṭṭha dhammā saṃkhittena vuttā, vitthārena vibhattā, ye ariyassa vinaye vohārasamucchedaḃya saṃvattanti;

These are the eight things—stated in brief and analyzed in detail—that lead to the cutting off of judgments in the noble one’s training.

na tveva tāva ariyassa vinaye sabbena sabbamaṃ sabbathā sabbamaṃ vohārasamucchedo hoti’ti.

But just this much does not constitute the cutting off of judgments in each and every respect in the noble one’s training.”

“Yathā katham pana, bhante, ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti?”

“But, sir, how is there the cutting off of judgments in each and every respect in the noble one’s training?”

Sādhu me, bhante, bhagavā tathā dhammam desetu yathā ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti”ti.

Sir, please teach me this.”

“Tena hi, gahapati, suṇāhi, sādhuḥkaṃ manasi karohi, bhāsissāmi”ti.

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

“Evaṃ, bhante”ti kho potaliyo gahapati bhagavato paccassosi.

“Yes, sir,” said Potaliya.

Bhagavā etadavoca:

The Buddha said this:

1. Kāmādīnavakathā

1. The Dangers of Sensual Pleasures

“Seyyathāpi, gahapati, kukkuro jighacchādubbalyapareto goghātakasūnaṃ paccupaṭṭhito assa.

“Householder, suppose a dog weak with hunger was hanging around a butcher’s shop.

Tamenam dakkho goghātako vā goghātakantevāsī vā aṭṭhikaṅkalam sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ upasumbheyya.

Then a deft butcher or their apprentice would toss them a skeleton scraped clean of flesh and smeared in blood.

Taṃ kiṃ maññasi, gahapati,

What do you think, householder?

api nu kho so kukkuro amuṃ aṭṭhikaṅkalam sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ palehanto jighacchādubbalyaṃ paṭivineyyā”ti?

Gnawing on such a fleshless skeleton, would that dog still get rid of its hunger?”

“No hetam, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why not?

“Aduñhi, bhante, aṭṭhikaṅkalam sunikkantaṃ nikkantaṃ nimmaṃsaṃ lohitamakkhitaṃ.

Because that skeleton is scraped clean of flesh and smeared in blood.

Yāvadeva pana so kukkuro kilamathassa vighātassa bhāgī assā”ti.

That dog will eventually get weary and frustrated.”

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:

“In the same way, a noble disciple reflects:

‘aṭṭhikaṅkalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhīyyo’ti.

‘With the simile of a skeleton the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.’

Evametam yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā, yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādānā aparisesā nirujjhanti tamevūpekkhā bhāveti.

Having truly seen this with right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the world’s material delights cease without anything left over.

Seyyathāpi, gahapati, gijjho vā kaṅko vā kulalo vā maṃsapesiṃ ādāya udḍiyeyya.

Suppose a vulture or a crow or a hawk was to grab a lump of meat and fly away.

Tamenam gijjhāpi kaṅkāpi kulalāpi anupatitvā anupatitvā vitaccheyyum
vissajjeyyum.

Other vultures, crows, and hawks would keep chasing it, pecking and clawing.

Tam kiṃ maññasi, gahapati,

What do you think, householder?

sace so gijjho vā kaṅko vā kulalo vā tam maṃsapesiṃ na khippameva
paṇissajjeyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā
dukkhaṃ'ti?

*If that vulture, crow, or hawk doesn't quickly let go of that lump of meat, wouldn't that result in
death or deadly suffering for them?"*

“Evaṃ, bhante”.

“Yes, sir.” ...

“Evameva kho, gahapati, ariyasāvako iti paṭisaṅcikkhati:

‘maṃsapesūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha
bhiyyo’ti.

Evametam yathābhūtam sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā
tam abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādāna
aparisesā nirujjhanti tamevūpekkhaṃ bhāveti.

Seyyathāpi, gahapati, puriso ādittam tiṇukkam ādāya paṭivātam gaccheyya.

“Suppose a person carrying a blazing grass torch was to walk against the wind.

Tam kiṃ maññasi, gahapati,

What do you think, householder?

sace so puriso tam ādittam tiṇukkam na khippameva paṇissajjeyya tassa sā ādittā
tiṇukkā hatthaṃ vā daheyya bāhuṃ vā daheyya aññataraṃ vā aññataraṃ vā
aṅgapaccāṅgaṃ daheyya, so tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ
vā dukkhaṃ'ti?

*If that person doesn't quickly let go of that blazing grass torch, wouldn't they burn their hands
or arm or other limb, resulting in death or deadly suffering for them?"*

“Evaṃ, bhante”.

“Yes, sir.” ...

“Evameva kho, gahapati, ariyasāvako iti paṭisaṅcikkhati:

‘tiṇukkūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha
bhiyyo’ti.

Evametam yathābhūtam sammappaññāya disvā ... pe ... tamevūpekkhaṃ bhāveti.

Seyyathāpi, gahapati, āṅgarakāsu sādhipaporisā, pūrā āṅgārānaṃ vītaccikānaṃ
vītadhūmaṇaṃ.

*“Suppose there was a pit of glowing coals deeper than a man's height, full of glowing coals
that neither flamed nor smoked.*

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikkūlo.

*Then a person would come along who wants to live and doesn't want to die, who wants to be
happy and recoils from pain.*

Tamenam dve balavanto purisā nānābāhāsu gahetvā āṅgarakāsuṃ upakaḍḍheyym.

*Then two strong men would grab them by the arms and drag them towards the pit of glowing
coals.*

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

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

“Evaṃ, bhante”.
“Yes, sir.”

“Taṃ kissa hetu”?
Why is that?

“Viditañhi, bhante, tassa purisassa imaṇcāhaṃ aṅgarakāsuṃ papatissāmi, tatonidānaṃ maraṇaṃ vā nigacchissāmi maraṇamattaṃ vā dukkhaṃ”ti.
For that person knows: ‘If I fall in that pit of glowing coals, that’d result in my death or deadly pain.’” ...

“Evameva kho, gahapati, ariyasāvako iti paṭisaṅcikkhati:

‘aṅgarakāsūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo”ti.

Evameva yathābhūtaṃ sammappaññāya disvā ... pe ... tamevūpekkhaṃ bhāveti.

Seyyathāpi, gahapati, puriso supinakaṃ passeyya āramāraṇeyyakam vanārāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīraṇeyyakam.
“Suppose a person was to see delightful parks, woods, meadows, and lotus ponds in a dream.

So paṭibuddho na kiñci paṭipasseyya.
But when they woke they couldn't see them at all. ...

Evameva kho, gahapati, ariyasāvako iti paṭisaṅcikkhati:

‘supinakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnava ettha bhiyyo”ti ... pe ...

tamevūpekkhaṃ bhāveti.

Seyyathāpi, gahapati, puriso yācitakaṃ bhogaṃ yācitvā yānaṃ vā poriseyyam pavaramaṇikundaṃ.
Suppose a man had borrowed some goods—a gentleman's carriage and fine jewelled earrings—

So tehi yācitakehi bhogehi purakkhato parivuto antarāpaṇaṃ paṭipajjeyya.
and preceded and surrounded by these he proceeded through the middle of Āpaṇa.

Tamevaṃ jano disvā evaṃ vadeyya:
When people saw him they'd say:

‘bhogī vata bho puriso, evaṃ kira bhogino bhogāni bhuñjanti”ti.
‘This must be a wealthy man! For that's how the wealthy enjoy their wealth.’

Tamevaṃ sāmikā yatha yattheva passeyyuṃ tattha tattheva sāni hareyyuṃ.
But when the owners saw him, they'd take back what was theirs.

Taṃ kiṃ maññasi, gahapati, alaṃ nu kho tassa purisassa aññathattāyā”ti?
What do you think? Would that be enough for that man to get upset?"

“Evaṃ, bhante”.
“Yes, sir.”

“Taṃ kissa hetu”?
Why is that?

“Sāmino hi, bhante, sāni harantī”ti.
Because the owners took back what was theirs.” ...

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:

‘yācītakūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha
bhiyyo’ti ... pe ...

tamevūpekkhaṃ bhāveti.

Seyyathāpi, gahapati, gāmassa vā nigamassa vā avidūre tibbo vanasaṇḍo.
“Suppose there was a dark forest grove not far from a town or village.

Tatrasa rukkho sampannaphalo ca upapannaphalo ca, na cassu kānici phalāni
bhūmiyaṃ patitāni.
And there was a tree laden with fruit, yet none of the fruit had fallen to the ground.

Atha puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno.
And along came a person in need of fruit, wandering in search of fruit.

So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhāṃ passeyya sampannaphalaṇca
upapannaphalaṇca.
Having plunged deep into that forest grove, they’d see that tree laden with fruit.

Tassa evamassa:
They’d think:

‘ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni
bhūmiyaṃ patitāni.
‘That tree is laden with fruit, yet none of the fruit has fallen to the ground.

Jānāmi kho panāhaṃ rukkhāṃ ārohituṃ.
But I know how to climb a tree.

Yannūnāhaṃ imaṃ rukkhāṃ ārohitvā yāvadatthaṇca khādeyyaṃ ucchaṅgaṇca
pūreyyaṇ’ti.
Why don’t I climb the tree, eat as much as I like, then fill my pouch?’

So taṃ rukkhāṃ ārohitvā yāvadatthaṇca khādeyya ucchaṅgaṇca pūreyya.
And that’s what they’d do.

Atha dutiyo puriso āgaccheyya phalatthiko phalagavesī phalapariyesanaṃ caramāno
tiṇhaṃ kuṭhāriṃ ādāya.
*And along would come a second person in need of fruit, wandering in search of fruit, carrying
a sharp axe.*

So taṃ vanasaṇḍaṃ ajjhogāhetvā taṃ rukkhāṃ passeyya sampannaphalaṇca
upapannaphalaṇca.
Having plunged deep into that forest grove, they’d see that tree laden with fruit.

Tassa evamassa:
They’d think:

‘ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, natthi ca kānici phalāni
bhūmiyaṃ patitāni.
‘That tree is laden with fruit, yet none of the fruit has fallen to the ground.

Na kho panāhaṃ jānāmi rukkhāṃ ārohituṃ.
But I don’t know how to climb a tree.

Yannūnāhaṃ imaṃ rukkhāṃ mūlato chetvā yāvadatthaṇca khādeyyaṃ ucchaṅgaṇca
pūreyyaṇ’ti.
Why don’t I chop this tree down at the root, eat as much as I like, then fill my pouch?’

So taṃ rukkhāṃ mūlatova chindeyya.
And so they’d chop the tree down at the root.

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

amuko yo so puriso paṭhamam rukkham ārūlho sace so na khippameva oroheyya tassa so rukkho papatanto hattham vā bhañjeyya pādam vā bhañjeyya aññataram vā aññataram vā āṅgapaccaṅgam bhañjeyya, so tatonidānam maraṇam vā nigaccheyya maraṇamattam vā dukkham”ti?

If the first person, who climbed the tree, doesn't quickly come down, when that tree fell wouldn't they break their hand or arm or other limb, resulting in death or deadly suffering for them?"

“Evaṃ, bhante”.
“Yes, sir.”

“Evameva kho, gahapati, ariyasāvako iti paṭisañcikkhati:
“In the same way, a noble disciple reflects:

‘rukkhaphalūpamā kāmā vuttā bhagavatā bahudukkhā bahupāyāsā, ādīnavo ettha bhīyyo’ti.

‘With the simile of the fruit tree the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.’

Evametaṃ yathābhūtaṃ sammappaññāya disvā yāyaṃ upekkhā nānattā nānattasitā taṃ abhinivajjetvā yāyaṃ upekkhā ekattā ekattasitā yattha sabbaso lokāmisūpādāna aparisesā nirujjhanti tamevūpekkham bhāveti.

Having truly seen this with right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the world's material delights cease without anything left over.

Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaram upekkhāsati pārisuddhiṃ āgamaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati,

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives.

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

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

Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaram upekkhāsati pārisuddhiṃ āgamaṃ dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ... pe ... yathākammūpage satte pajānāti.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. ... They understand how sentient beings are reborn according to their deeds.

Sa kho so, gahapati, ariyasāvako imaṃyeva anuttaram upekkhāsati pārisuddhiṃ āgamaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ettavatā kho, gahapati, ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti.

That's how there is the cutting off of judgments in each and every respect in the noble one's training.

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

yathā ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo hoti, api nu tvaṃ evarūpaṃ vohārasamucchedaṃ attani samanupassasī”ti?

Do you regard yourself as having cut off judgments in a way comparable to the cutting off of judgments in each and every respect in the noble one’s training?”

“Ko cāhaṃ, bhante, ko ca ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedo.

“Who am I compared to one who has cut off judgments in each and every respect in the noble one’s training?”

Ārakā ahaṃ, bhante, ariyassa vinaye sabbena sabbam sabbathā sabbam vohārasamucchedā.

I am far from that.

Mayaṇhi, bhante, pubbe aññatitthiye paribbājake anājānīyeva samāne ājānīyāti amaññīmha, anājānīyeva samāne ājānīyabhojanaṃ bhojimha, anājānīyeva samāne ājānīyathāne ṭhapimha;

Sir, I used to think that the wanderers following other paths were thoroughbreds, and I fed them and treated them accordingly, but they were not actually thoroughbreds.

bhikkhū pana mayaṃ, bhante, ājānīyeva samāne anājānīyāti amaññīmha, ājānīyeva samāne anājānīyabhojanaṃ bhojimha, ājānīyeva samāne anājānīyathāne ṭhapimha;

I thought that the mendicants were not thoroughbreds, and I fed them and treated them accordingly, but they actually were thoroughbreds.

idāni pana mayaṃ, bhante, aññatitthiye paribbājake anājānīyeva samāne anājānīyāti jānissāma, anājānīyeva samāne anājānīyabhojanaṃ bhojessāma, anājānīyeva samāne anājānīyathāne ṭhapessāma.

But now I shall understand that the wanderers following other paths are not actually thoroughbreds, and I will feed them and treat them accordingly.

Bhikkhū pana mayaṃ, bhante, ājānīyeva samāne ājānīyāti jānissāma, ājānīyeva samāne ājānīyabhojanaṃ bhojessāma, ājānīyeva samāne ājānīyathāne ṭhapessāma.

And I shall understand that the mendicants actually are thoroughbreds, and I will feed them and treat them accordingly.

Ajanesi vata me, bhante, bhagavā samaṇesu samaṇappemaṃ, samaṇesu samaṇappasādaṃ, samaṇesu samaṇagāravaṃ.

The Buddha has inspired me to have love, confidence, and respect for ascetics!

Abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, ‘cakkhumanto rūpāni dakkhanti”ti; evamevaṃ kho, bhante, bhagavatā anekapariyāyena dhammo pakāsito.

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

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.

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

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

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

Potaliyasuttaṃ niṭṭhitaṃ catutthaṃ.

Majjhima Nikāya 55

Middle Discourses 55

Jīvakaśutta

With Jīvaka

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati jīvakaśa komārabhaccassa ambavane.

At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca.

Atha kho jīvako komārabhacco yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jīvako komārabhacco bhagavantam etadavoca:

Then Jīvaka went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“sutam metaṃ, bhante:

“Sir, I have heard this:

‘samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccekammaṃ’ti.

‘They slaughter living creatures specially for the ascetic Gotama. The ascetic Gotama knowingly eats meat prepared on purpose for him: this is a deed he caused.’

Ye te, bhante, evamāhaṃsu: ‘samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccekammaṃ’ti, kacci te, bhante, bhagavato vuttavādino, na ca bhagavantam abhūtena abbhācikkhanti, dhammassa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchaṭi’ti?

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

“Ye te, jīvaka, evamāhaṃsu: ‘samaṇaṃ gotamaṃ uddissa pāṇaṃ ārabhanti, taṃ samaṇo gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccekammaṃ’ti na me te vuttavādino, abbhācikkhanti ca maṃ te asatā abhūtena.

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

Tihi kho ahaṃ, jīvaka, thānehi maṃsaṃ aparibhoganti vadāmi.

In three cases I say that meat may not be eaten:

Diṭṭhaṃ, sutam, parisaṅkitaṃ—

it’s seen, heard, or suspected.

imehi kho ahaṃ, jīvaka, tihi thānehi maṃsaṃ aparibhoganti vadāmi.

These are three cases in which meat may not be eaten.

Tihi kho ahaṃ, jīvaka, thānehi maṃsaṃ aparibhoganti vadāmi.

In three cases I say that meat may be eaten:

Adiṭṭhaṃ, asutaṃ, aparisaṅkitaṃ—

it’s not seen, heard, or suspected.

imehi kho ahaṃ, jīvaka, tihi thānehi maṃsaṃ aparibhoganti vadāmi.

These are three cases in which meat may be eaten.

Idha, jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati.

Take the case of a mendicant living supported by a town or village.

So mettāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Tamenam gahapati vā gahapatiputto vā upasaṅkamitvā svātānāya bhattena nimanteti.
A householder or their child approaches and invites them for the next day's meal.

Ākaṅkhamānova, jīvaka, bhikkhu adhivāseti.
The mendicant accepts if they want.

So tassā rattiyā accayena pubbaṇhasamayam nivāsetvā pattacīvaramādāya yena tassa gahapatissa vā gahapatiputtassa vā nivesanam tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder's home, where they sit on the seat spread out.

Tamenam so gahapati vā gahapatiputto vā paññitena piṇḍapātena parivisati.
That householder or their child serves them with delicious alms-food.

Tassa na evaṃ hoti:
It never occurs to them,

‘sādhu vata māyaṃ gahapati vā gahapatiputto vā paññitena piṇḍapātena pariviseyyāti.
It's so good that this householder serves me with delicious alms-food!

Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi evarūpena paññitena piṇḍapātena pariviseyyā'ti—
I hope they serve me with such delicious alms-food in the future!

evampissa na hoti.
They don't think that.

So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādīnavadassāvī nissaraṇapañño paribhuñjati.
They eat that alms-food untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

Taṃ kiṃ maññasi, jīvaka,
What do you think, Jīvaka?

api nu so bhikkhu tasmaṃ samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā ceteti'ti?
At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?"

“No hetam, bhante”.
“No, sir.”

“Nanu so, jīvaka, bhikkhu tasmaṃ samaye anavajjaṃyeva āhāraṃ āhāretī'ti?
“Aren't they eating blameless food at that time?"

“Evaṃ, bhante.
“Yes, sir.

Sutaṃ metam, bhante:
Sir, I have heard that

‘brahmā mettāvihārī'ti.
Brahmā abides in love.

Taṃ me idaṃ, bhante, bhagavā sakkhidiṭṭho;
Now, I've seen the Buddha with my own eyes,

bhagavā hi, bhante, mettāvihārī'ti.
and it is the Buddha who truly abides in love.”

“Yena kho, jīvaka, rāgena yena dosena yena mohena byāpāḍavā assa so rāgo so doso so moho tathāgatassa pahino ucchinnamūlo tālavatthukato anabhāvaṃkato āyatīṃ anupādadhhammo.

“Any greed, hate, or delusion that might give rise to ill will has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future.

Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ anujānāmi te etan”ti.

If that’s what you were referring to, I acknowledge it.”

“Etadeva kho pana me, bhante, sandhāya bhāsitaṃ”.

“That’s exactly what I was referring to.”

“Idha, jīvaka, bhikkhu aññataraṃ gāmaṃ vā nigamaṃ vā upanissāya viharati.

“Take the case, Jīvaka, of a mendicant living supported by a town or village.

So karuṇāsahagatena cetasā ... pe ...

They meditate spreading a heart full of compassion ...

muditāsahagatena cetasā ... pe ...

They meditate spreading a heart full of rejoicing ...

upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth.

Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam
upekkhāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyābajjhena pharitvā viharati.

In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Tamenaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhattena nimanteti.

A householder or their child approaches and invites them for the next day’s meal.

Ākaṅkhamānova, jīvaka, bhikkhu adhivāseti.

The mendicant accepts if they want.

So tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena gahapatissa vā gahapatiputtassa vā nivesanaṃ tenupasaṅkamati; upasaṅkamitvā paññatte āsane nisīdati.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out.

Tamenaṃ so gahapati vā gahapatiputto vā pañītena piṇḍapātena parivisati.

That householder or their child serves them with delicious alms-food.

Tassa na evaṃ hoti:

It never occurs to them,

‘sādhu vata māyaṃ gahapati vā gahapatiputto vā pañītena piṇḍapātena pariviseyyāti.

‘It’s so good that this householder serves me with delicious alms-food!’

Aho vata māyaṃ gahapati vā gahapatiputto vā āyatimpi evarūpena pañītena piṇḍapātena pariviseyya’ti—

I hope they serve me with such delicious alms-food in the future!’

evampissa na hoti.

They don’t think that.

So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādīnavadassāvī
nissaraṇapaṇño paribhuñjati.

They eat that alms-food untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

Taṃ kiṃ maññasi, jīvaka,

What do you think, Jīvaka?

api nu so bhikkhu tasmim samaye attabyābādhāya vā ceteti, parabyābādhāya vā ceteti, ubhayabyābādhāya vā ceteti”ti?

At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?”

“No hetam, bhante”.

“No, sir.”

“Nanu so, jīvaka, bhikkhu tasmim samaye anavajjamyeva āhāraṃ āhāretī”ti?

“Aren’t they eating blameless food at that time?”

“Evaṃ, bhante.

“Yes, sir.”

Sutaṃ metaṃ, bhante:

Sir, I have heard that

‘brahmā upekkhāvihārī’ti.

Brahmā abides in equanimity.

Taṃ me idaṃ, bhante, bhagavā sakkhidiṭṭho;

Now, I’ve seen the Buddha with my own eyes,

bhagavā hi, bhante, upekkhāvihārī”ti.

and it is the Buddha who truly abides in equanimity.”

“Yena kho, jīvaka, rāgena yena dosena yena mohena vihesavā assa arativā assa paṭighavā assa so rāgo so doso so moho tathāgatassa paṇiṇo ucchinnamūlo tālavatthukato anabhāvāṅkato āyatiṃ anuppādadhammo.

“Any greed, hate, or delusion that might give rise to cruelty, negativity, or repulsion has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future.

Sace kho te, jīvaka, idaṃ sandhāya bhāsitaṃ, anujānāmi te etan”ti.

If that’s what you were referring to, I acknowledge it.”

“Etadeva kho pana me, bhante, sandhāya bhāsitaṃ”.

“That’s exactly what I was referring to.”

“Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakaṃ vā uddissa pāṇaṃ ārabhati so pañcahi ṭhānehi bahuṃ apuññaṃ pasavati.

“Jīvaka, anyone who slaughters a living creature specially for the Realized One or the Realized One’s disciple makes much bad karma for five reasons.

Yampi so, gahapati, evamāha:

When they say:

‘gacchatha, amukaṃ nāma pāṇaṃ ānethā’ti, iminā paṭhamena ṭhānena bahuṃ apuññaṃ pasavati.

‘Go, fetch that living creature,’ this is the first reason.

Yampi so pāṇo galappavethakena āñiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā dutiyena ṭhānena bahuṃ apuññaṃ pasavati.

When that living creature experiences pain and sadness as it’s led along by a collar, this is the second reason.

Yampi so evamāha:

When they say:

‘gacchatha imaṃ pāṇaṃ ārabhathā’ti, iminā tatiyena ṭhānena bahuṃ apuññaṃ pasavati.

‘Go, slaughter that living creature,’ this is the third reason.

Yampi so pāṇo ārabhiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā catutthena ṭhānena bahuṃ apuññaṃ pasavati.

When that living creature experiences pain and sadness as it’s being slaughtered, this is the fourth reason.

Yampi so tathāgataṃ vā tathāgatasāvakam vā akappiyena āsādeti, iminā pañcamena
ṭhānena bahum apuññaṃ pasavati.

When they provide the Realized One or the Realized One's disciple with unallowable food, this is the fifth reason.

Yo kho, jīvaka, tathāgataṃ vā tathāgatasāvakam vā uddissa pāṇam ārabhati so imehi
pañcahi ṭhānehi bahum apuññaṃ pasavati”ti.

Anyone who slaughters a living creature specially for the Realized One or the Realized One's disciple makes much bad karma for five reasons.”

Evam vutte, jīvako komārabhacco bhagavantaṃ etadavoca:

When he had spoken, Jīvaka said to the Buddha:

“acchariyaṃ, bhante, abbhutaṃ, bhante.

“It's incredible, sir, it's amazing!

Kappiyaṃ vata, bhante, bhikkhū āhāraṃ āhārenti;

The mendicants indeed eat allowable food.

anavajjaṃ vata, bhante, bhikkhū āhāraṃ āhārenti.

The mendicants indeed eat blameless food.

Abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ...

Excellent, sir! Excellent! ...

upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

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

Jivakasuttaṃ niṭṭhitaṃ pañcamam.

Upālisutta

With Upāli

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane.

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

Tena kho pana samayena nigaṇṭho nātaputto nālandāyaṃ paṭivasati mahatiyā nigaṇṭhaparisāya saddhiṃ.

At that time Nigaṇṭha Nātaputta was residing at Nālandā together with a large assembly of Jain ascetics.

Atha kho dīghatapassī nigaṇṭho nālandāyaṃ piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yena pāvārikambavanam yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Then the Jain ascetic Dīgha Tapassī wandered for alms in Nālandā. After the meal, on his return from alms-round, he went to Pāvārika's mango grove. There he approached the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitam kho dīghatapassim nigaṇṭham bhagavā etadavoca:

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

“saṃvijjanti kho, tapassi, āsanāni; sace ākaṅkhasi nisīdā”ti.

“There are seats, Tapassī. Please sit if you wish.”

Evam vutte, dīghatapassī nigaṇṭho aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi.

When he said this, Dīgha Tapassī took a low seat and sat to one side.

Ekamantaṃ nisinnam kho dīghatapassim nigaṇṭham bhagavā etadavoca:

The Buddha said to him,

“kati pana, tapassi, nigaṇṭho nātaputto kammāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā”ti?

“Tapassī, how many kinds of deed does Nigaṇṭha Nātaputta describe for performing bad deeds?”

“Na kho, āvuso gotama, āciṇṇam nigaṇṭhassa nātaputtassa ‘kammaṃ, kamman’ti paññāpetum;

“Reverend Gotama, Nigaṇṭha Nātaputta doesn't usually speak in terms of ‘deeds’.

‘daṇḍam, dandan’ti kho, āvuso gotama, āciṇṇam nigaṇṭhassa nātaputtassa paññāpetum”ti.

He usually speaks in terms of ‘rods’.”

“Kati pana, tapassi, nigaṇṭho nātaputto daṇḍāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā”ti?

“Then how many kinds of rod does Nigaṇṭha Nātaputta describe for performing bad deeds?”

“Tini kho, āvuso gotama, nigaṇṭho nātaputto daṇḍāni paññapeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyāti, seyyathidam—

“Nigaṇṭha Nātaputta describes three kinds of rod for performing bad deeds:

kāyadaṇḍam, vacīdaṇḍam, manodaṇḍan”ti.

the physical rod, the verbal rod, and the mental rod.”

“Kiṃ pana, tapassi, aññadeva kāyadaṇḍam, aññam vacīdaṇḍam, aññam manodaṇḍan”ti?

“But are these kinds of rod all distinct from each other?”

“Aññadeva, āvuso gotama, kāyadaṇḍaṃ, aññaṃ vacīdaṇḍaṃ, aññaṃ manodaṇḍaṃ”ti.

“Yes, each is quite distinct.”

“Imesaṃ pana, tapassi, tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisitthānaṃ katamaṃ daṇḍaṃ nigaṇṭho nāṭaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pāvattiyā, yadi vā kāyadaṇḍaṃ, yadi vā vacīdaṇḍaṃ, yadi vā manodaṇḍaṃ”ti?

“Of the three rods thus analyzed and differentiated, which rod does Nigaṇṭha Nāṭaputta describe as being the most blameworthy for performing bad deeds: the physical rod, the verbal rod, or the mental rod?”

“Imesaṃ kho, āvuso gotama, tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisitthānaṃ kāyadaṇḍaṃ nigaṇṭho nāṭaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pāvattiyā, no tathā vacīdaṇḍaṃ, no tathā manodaṇḍaṃ”ti.

“Nigaṇṭha Nāṭaputta describes the physical rod as being the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Kāyadaṇḍanti, tapassi, vadesi”?

“Do you say the physical rod, Tapassī?”

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“I say the physical rod, Reverend Gotama.”

“Kāyadaṇḍanti, tapassi, vadesi”?

“Do you say the physical rod, Tapassī?”

“Kāyadaṇḍanti, āvuso gotama, vadāmi”.

“I say the physical rod, Reverend Gotama.”

“Kāyadaṇḍanti, tapassi, vadesi”?

“Do you say the physical rod, Tapassī?”

“Kāyadaṇḍanti, āvuso gotama, vadāmi”ti.

“I say the physical rod, Reverend Gotama.”

Itiha bhagavā dīghatapassim nigaṇṭhaṃ imasmim kathāvatthusmim yāvatatīyakam patitthāpesi.

Thus the Buddha made Dīgha Tapassī stand by this point up to the third time.

Evaṃ vutte, dīghatapassī nigaṇṭho bhagavantam etadavoca:

When this was said, Dīgha Tapassī said to the Buddha,

“tvam panāvuso gotama, kati daṇḍāni paññāpesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pāvattiyā”ti?

“But Reverend Gotama, how many kinds of rod do you describe for performing bad deeds?”

“Na kho, tapassi, āciṇṇaṃ tathāgatassa ‘daṇḍaṃ, daṇḍaṃ’ti paññāpetum;

“Tapassī, the Realized One doesn’t usually speak in terms of ‘rods’.

‘kammaṃ, kamman’ti kho, tapassi, āciṇṇaṃ tathāgatassa paññāpetun”ti?

He usually speaks in terms of ‘deeds’.”

“Tvam panāvuso gotama, kati kammāni paññāpesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pāvattiyā”ti?

“Then how many kinds of deed do you describe for performing bad deeds?”

“Tīni kho ahaṃ, tapassi, kammāni paññāpemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pāvattiyā, seyyathidaṃ—

“I describe three kinds of deed for performing bad deeds:

kāyakammaṃ, vacīkammaṃ, manokammaṃ”ti.

physical deeds, verbal deeds, and mental deeds.”

“Kiṃ paṇāvuso gotama, aññadeva kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ manokammaṃ”ti?

“But are these kinds of deed all distinct from each other?”

“Aññadeva, tapassi, kāyakammaṃ, aññaṃ vacīkammaṃ, aññaṃ manokammaṃ”ti.

“Yes, each is quite distinct.”

“Imesaṃ paṇāvuso gotama, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvajjatarāṃ paññāpesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pāvattiyā, yadi vā kāyakammaṃ, yadi vā vacīkammaṃ, yadi vā manokammaṃ”ti?

“Of the three deeds thus analyzed and differentiated, which deed do you describe as being the most blameworthy for performing bad deeds: physical deeds, verbal deeds, or mental deeds?”

“Imesaṃ kho ahaṃ, tapassi, tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ manokammaṃ mahāsāvajjatarāṃ paññāpemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pāvattiyā, no tathā kāyakammaṃ, no tathā vacīkammaṃ”ti.

“I describe mental deeds as being the most blameworthy for performing bad deeds, not so much physical deeds or verbal deeds.”

“Manokammanti, āvuso gotama, vadesi”?

“Do you say mental deeds, Reverend Gotama?”

“Manokammanti, tapassi, vadāmi”.

“I say mental deeds, Tapassī.”

“Manokammanti, āvuso gotama, vadesi”?

“Do you say mental deeds, Reverend Gotama?”

“Manokammanti, tapassi, vadāmi”.

“I say mental deeds, Tapassī.”

“Manokammanti, āvuso gotama, vadesi”?

“Do you say mental deeds, Reverend Gotama?”

“Manokammanti, tapassi, vadāmi”ti.

“I say mental deeds, Tapassī.”

Itiha dīghatapassī nigaṇṭho bhagavantaṃ imasmiṃ kathāvattusmiṃ yāvatatiyakam paṭiṭṭhāpetvā utthāyāsanaṃ yena nigaṇṭho nātaputto tenupasaṅkama.

Thus the Jain ascetic Dīgha Tapassī made the Buddha stand by this point up to the third time, after which he got up from his seat and went to see Nigaṇṭha Nātaputta.

Tena kho pana samayena nigaṇṭho nātaputto mahatiyā gihiparisāya saddhiṃ nisinno hoti bālakiniyā parisāya upālīpamukhāya.

Now at that time Nigaṇṭha Nātaputta was sitting together with a large assembly of laypeople of Bālaka headed by Upālī.

Addasā kho nigaṇṭho nātaputto dīghatapassim nigaṇṭhaṃ dūratova āgacchantaṃ;

Nigaṇṭha Nātaputta saw Dīgha Tapassī coming off in the distance

disvāna dīghatapassim nigaṇṭhaṃ etadavoca:

and said to him,

“handa kuto nu tvam, tapassi, āgacchasi divā divassā”ti?

“So, Tapassī, where are you coming from in the middle of the day?”

“Ito hi kho ahaṃ, bhante, āgacchāmi samaṇassa gotamassa santikā”ti.

“Just now, sir, I’ve come from the presence of the ascetic Gotama.”

“Ahu pana te, tapassi, samaṇena gotamena saddhiṃ kocideva kathāsallāpo”ti?

“But did you have some discussion with him?”

“Ahu kho me, bhante, samaṇena gotamena saddhiṃ kocideva kathāsallāpo”ti.

“I did.”

“Yathā katham pana te, tapassi, ahu samaṇena gotamena saddhiṃ kocideva kathāsallāpo”ti?

“And what kind of discussion did you have with him?”

Atha kho dīghatapassī nigaṇṭho yāvatako ahosi bhagavatā saddhiṃ kathāsallāpo taṃ sabbam nigaṇṭhassa nāṭaputtassa ārocesi.

Then Dīgha Tapassī informed Nigaṇṭha Nāṭaputta of all they had discussed.

Evam vutte, nigaṇṭho nāṭaputto dīghatapassim nigaṇṭham etadavoca:

When he had spoken, Nigaṇṭha said to him,

“sādhu sādhu, tapassi.

“Good, good, Tapassī!

Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena evameva dīghatapassinā nigaṇṭhena samaṇassa gotamassa byākataṃ.

Dīgha Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions.

Kiñhi sobhati chavo manodaṇḍo imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya.

For how impressive is the measly mental rod when compared with the substantial physical rod?

Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo, no tathā manodaṇḍo”ti.

Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

Evam vutte, upāli gahapati nigaṇṭham nāṭaputtam etadavoca:

When he said this, the householder Upāli said to him,

“sādhu sādhu, bhante dīghatapassī.

“Good, sir! Well done, Dīgha Tapassī!

Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena evamevaṃ bhadantena tapassinā samaṇassa gotamassa byākataṃ.

The honorable Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions.

Kiñhi sobhati chavo manodaṇḍo imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya.

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Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.

Handa cāham, bhante, gacchāmi samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādam āropeṣāmi.

I’d better go and refute the ascetic Gotama’s doctrine regarding this point.

Sace me samaṇo gotamo tathā patitthahissati yathā bhadantena tapassinā patitthāpitam; seyyathāpi nāma balavā puriso dīghalomikaṃ eḷakaṃ lomesu gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya; evamevāham samaṇam gotamaṃ vādena vādam ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

If he stands by the position that he stated to Dīgha Tapassī, I’ll take him on in debate and drag him to and fro and round about, like a strong man would drag a fleecy sheep to and fro and round about!

Seyyathāpi nāma balavā soṇḍikākammakāro mahantaṃ soṇḍikākilañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya; evamevāham samaṇam gotamaṃ vādena vādam ākaḍḍhissāmi parikaḍḍhissāmi samparikaḍḍhissāmi.

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

Seyyathāpi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā odhuneyya niddhuneyya nipphoṭeyya; evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi niddhunissāmi nipphoṭessāmi.

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

Seyyathāpi nāma kuñjaro satthihāyano gambhīraṃ pokkharāṇiṃ ogāhetvā sānadhovikaṃ nāma kīlitajātāṃ kīlati; evamevāhaṃ samaṇaṃ gotamaṃ sānadhovikaṃ maññe kīlitajātāṃ kīlissāmi.

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

Handa cāhaṃ, bhante, gacchāmi samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropeṣsāmi”ti.

Sir, I'd better go and refute the ascetic Gotama's doctrine on this point.”

“Gaccha tvam, gahapati, samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi.

“Go, householder, refute the ascetic Gotama's doctrine on this point.

Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvam vā”ti.

For either I should do so, or Dīgha Tapassī, or you.”

Evam vutte, dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

When he said this, Dīgha Tapassī said to Nigaṇṭha Nāṭaputta,

“na kho metaṃ, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya.

“Sir, I don't believe it's a good idea for the householder Upāli to rebut the ascetic Gotama's doctrine.

Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭeti”ti.

For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.”

“Atthānaṃ kho etaṃ, tapassī, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya.

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple.

Thānaṇca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya.

But it is possible that Gotama could become Upāli's disciple.

Gaccha tvam, gahapati, samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi.

Go, householder, refute the ascetic Gotama's doctrine on this point.

Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvam vā”ti.

For either I should do so, or Dīgha Tapassī, or you.”

Dutiyampi kho dīghatapassī ... pe ...

For a second time ...

tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

and a third time, Dīgha Tapassī said to Nigaṇṭha Nāṭaputta,

“na kho metaṃ, bhante, ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya.

“Sir, I don't believe it's a good idea for the householder Upāli to rebut the ascetic Gotama's doctrine.

Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭeti”ti.

For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those who follow other paths.”

“Atthānaṃ kho etaṃ, tapassī, anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya.

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple.

Thānaṇa kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya.

But it is possible that Gotama could become Upāli’s disciple.

Gaccha tvam, gahapati, samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi.

Go, householder, refute the ascetic Gotama’s doctrine on this point.

Ahaṃ vā hi, gahapati, samaṇassa gotamassa vādaṃ āropeyyaṃ, dīghatapassī vā nigaṇṭho, tvam vā”ti.

For either I should do so, or Dīgha Tapassī, or you.”

“Evaṃ, bhante”ti kho upāli gahapati nigaṇṭhassa nāṭaputtassa paṭissutvā utthāyāsanaṃ nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena pāvārikambavanaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho upāli gahapati bhagavantam etadavoca:

“Yes, sir,” replied the householder Upāli to Nigaṇṭha Nāṭaputta. He got up from his seat, bowed, and respectfully circled him, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him,

“āgamā nu khvidha, bhante, dīghatapassī nigaṇṭho”ti?

“Sir, did the Jain ascetic Dīgha Tapassī come here?”

“Āgamā khvidha, gahapati, dīghatapassī nigaṇṭho”ti.

“He did, householder.”

“Ahu kho pana te, bhante, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti?

“But did you have some discussion with him?”

“Ahu kho me, gahapati, dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti.

“I did.”

“Yathā kathaṃ pana te, bhante, ahu dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpo”ti?

“And what kind of discussion did you have with him?”

Atha kho bhagavā yāvatako ahoṣi dīghatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbam upālissa gahapatissa ārocesi.

Then the Buddha informed Upāli of all they had discussed.

Evaṃ vutte, upāli gahapati bhagavantam etadavoca:

When he said this, the householder Upāli said to him,

“sādhu sādhu, bhante tapassī.

“Good, sir, well done by Tapassī!

Yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena evamevaṃ dīghatapassinā nigaṇṭhena bhagavato byākataṃ.

The honorable Tapassī has answered the ascetic Gotama like an educated disciple who rightly understands their teacher’s instructions.

Kiñhi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya?

For how impressive is the measly mental rod when compared with the substantial physical rod?

Atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Sace kho tvam, gahapati, sacce patitthāya manteyyāsi siyā no ettha kathāsallāpo”ti.

“Householder, so long as you debate on the basis of truth, we can have some discussion about this.”

“Sacce aham, bhante, patitthāya mantessāmi;

“I will debate on the basis of truth, sir.

hotu no ettha kathāsallāpo”ti.

Let us have some discussion about this.”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

idhassa nigaṇṭho ābādhiko dukkhito bālhagilāno sītodakapaṭikkhitto uṇhodakapaṭisevi.

Take a Jain ascetic who is sick, suffering, gravely ill. They reject cold water and use only hot water.

So sītodakam alabhamāno kālam kareyya.

Not getting cold water, they might die.

Imassa pana, gahapati, nigaṇṭho nāṭaputto katthūpapattiṃ paññapeti”ti?

Now, where does Nigaṇṭha Nāṭaputta say they would be reborn?”

“Atthi, bhante, manosattā nāma devā tattha so upapajjati”.

“Sir, there are gods called ‘mind-bound’. They would be reborn there.

“Taṃ kissa hetu”?

Why is that?

“Asu hi, bhante, manopaṭibaddho kālam karoti”ti.

Because they died with mental attachment.”

“Manasi karoḥi, gahapati, manasi karitvā kho, gahapati, byākarohi.

“Think about it, householder! You should think before answering.

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

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

Bhāsita kho pana te, gahapati, esā vācā:

But you said that you would debate on the basis of truth.”

‘sacce aham, bhante, patitthāya mantessāmi,

hotu no ettha kathāsallāpo”ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

idhassa nigaṇṭho nāṭaputto cātuyāmasamvarasamvuto sabbavārivārito sabbavāriyutto sabbavāridhuto sabbavāriphuṭo.

Take a Jain ascetic who is restrained in the fourfold restraint: obstructed by all water, devoted to all water, shaking off all water, pervaded by all water.

So abhikkamanto paṭikkamanto bahū khuddake paṇe saṅghātaṃ āpādeti.
When going out and coming back they accidentally injure many little creatures.

Imassa pana, gahapati, nigaṇṭho nāṭaputto kaṃ vipākaṃ paññapetī”ti?
Now, what result does Nigaṇṭha Nāṭaputta say they would incur?”

“Asaṅcetanikaṃ, bhante, nigaṇṭho nāṭaputto no mahāsāvajjaṃ paññapetī”ti.
“Sir, Nigaṇṭha Nāṭaputta says that unintentional acts are not very blameworthy.”

“Sace pana, gahapati, cetetī”ti?
“But if they are intentional?”

“Mahāsāvajjaṃ, bhante, hotī”ti.
“Then they are very blameworthy.”

“Cetanam pana, gahapati, nigaṇṭho nāṭaputto kismim paññapetī”ti?
“But where does Nigaṇṭha Nāṭaputta say that intention is classified?”

“Manodaṇḍasmim, bhante”ti.
“In the mental rod, sir.”

“Manasi karoḥi, gahapati, manasi karitvā kho, gahapati, byākaroḥi.
“Think about it, householder! You should think before answering.

Na kho te sandhiyati purimena vā pacchimaṃ, pacchimena vā purimaṃ.
What you said before and what you said after don’t match up.

Bhāsitaṃ kho pana te, gahapati, esā vācā:
But you said that you would debate on the basis of truth.”

‘sacce ahaṃ, bhante, patiṭṭhāya mantessāmi;

hotu no ettha kathāsallāpo””ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammasa kiriyāya pāpassa kammasa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.
“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Taṃ kiṃ maññasi, gahapati,
“What do you think, householder?

ayaṃ nālandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā”ti?
Is this Nālandā successful and prosperous and full of people?”

“Evaṃ, bhante, ayaṃ nālandā iddhā ceva phītā ca bahujanā ākiṇṇamanussā”ti.
“Indeed it is, sir.”

“Taṃ kiṃ maññasi, gahapati,
“What do you think, householder?

idha puriso āgaccheyya ukkhittāsiko.
Suppose a man were to come along with a drawn sword

So evaṃ vadeyya:
and say:

‘ahaṃ yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttana ekaṃ maṃsakhalam ekaṃ maṃsapuñjaṃ karissāmi”ti.
‘In one moment I will reduce all the living creatures within the bounds of Nālandā to one heap and mass of flesh!’

Taṃ kiṃ maññasi, gahapati,
What do you think, householder?

pahoti nu kho so puriso yāvatikā imissā nālandāya pānā te ekena khaṇena ekena muhuttēna ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātun”ti?

Could he do that?”

“Dasapi, bhante, purisā, vīsampi, bhante, purisā, tiṃsampi, bhante, purisā, cattārīsampi, bhante, purisā, paññāsampi, bhante, purisā nappahonti yāvatikā imissā nālandāya pānā te ekena khaṇena ekena muhuttēna ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kātun.

“Sir, even ten, twenty, thirty, forty, or fifty men couldn’t do that.

Kiñhi sobhati eko chavo puriso”ti.

How impressive is one measly man?”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

idha āgaccheyya samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto.

Suppose an ascetic or brahmin with psychic power, who has achieved mastery of the mind, were to come along

So evaṃ vadeyya:

and say:

‘ahaṃ imaṃ nālandaṃ ekena manopadosena bhasmaṃ karissāmi”ti.

‘I will reduce Nālandā to ashes with a single malevolent act of will!’

Taṃ kiṃ maññasi, gahapati,

What do you think, householder?

pahoti nu kho so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto imaṃ nālandaṃ ekena manopadosena bhasmaṃ kātun”ti?

Could he do that?”

“Dasapi, bhante, nālandā, vīsampi nālandā, tiṃsampi nālandā, cattārīsampi nālandā, paññāsampi nālandā pahoti so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto ekena manopadosena bhasmaṃ kātun.

“Sir, an ascetic or brahmin with psychic power, who has achieved mastery of the mind, could reduce ten, twenty, thirty, forty, or fifty Nālandās to ashes with a single malevolent act of will.

Kiñhi sobhati ekā chavā nālandā”ti.

How impressive is one measly Nālandā?”

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi.

“Think about it, householder! You should think before answering.

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

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

Bhāsita kho pana te, gahapati, esā vācā:

But you said that you would debate on the basis of truth.”

‘sacce ahaṃ, bhante, patitthāya mantessāmi;

hotu no ettha kathāsallāpo”ti.

“Kiñcāpi, bhante, bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammasa kiriyāya pāpassa kammasa pavattiyā, no tathā vacīdaṇḍo, no tathā manodaṇḍo”ti.

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Taṃ kiṃ maññasi, gahapati,

“What do you think, householder?

sutaṃ te daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti?

Have you heard how the wildernesses of Daṇḍaka, Kāliṅga, Mejjha, and Mātaṅga came to be that way?”

“Evaṃ, bhante, sutaṃ me daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti.

“I have, sir.”

“Taṃ kiṃ maññasi, gahapati, kinti te sutaṃ kena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti?

“What have you heard?”

“Sutaṃ metaṃ, bhante, isīnaṃ manopadosena taṃ daṇḍakīraññaṃ kāliṅgāraññaṃ majjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ”ti.

“I heard that it was because of a malevolent act of will by hermits that the wildernesses of Daṇḍaka, Kāliṅga, Mejjha, and Mātaṅga came to be that way.”

“Manasi karohi, gahapati, manasi karitvā kho, gahapati, byākarohi.

“Think about it, householder! You should think before answering.

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

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

Bhāsītā kho pana te, gahapati, eṣā vācā:

But you said that you would debate on the basis of truth.”

‘sacce ahaṃ, bhante, patitṭhāya mantessāmi;

hotu no ettha kathāsallāpo”ti.

“Purimenevāhaṃ, bhante, opammena bhagavato attamano abhiraddho.

“Sir, I was already delighted and satisfied by the Buddha’s very first simile.

Api cāhaṃ imāni bhagavato vicitrāni pañhapatiḥbhanāni sotukāmo, evāhaṃ bhagavantaṃ paccaṇikaṃ kātappaṃ amaññissāṃ.

Nevertheless, I wanted to hear the Buddha’s various solutions to the problem, so I thought I’d oppose you in this way.

Abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Excellent, sir! Excellent!

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:

‘cakkhumanto rūpāni dakkhanti”ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

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

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammaṇca bhikkhusaṅghaṇca.

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

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

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

“Anuviccekāraṃ kho, gahapati, karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hoti”ti.

“Householder, you should act after careful consideration. It’s good for well-known people such as yourself to act after careful consideration.”

“Imināpāhaṃ, bhante, bhagavato bhiyyoso mattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha: ‘anuviccekāraṃ kho, gahapati, karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotī’ti.

“Now I’m even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration.

Mañhi, bhante, aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ nālandaṃ paṭakaṃ parihareyyuṃ:

For if the followers of other paths were to gain me as a disciple, they’d carry a banner all over Nālandā, saying:

‘upāli amhākaṃ gahapati sāvakattaṃ upagato’ti.

‘The householder Upāli has become our disciple!’

Atha ca pana maṃ bhagavā evamāha:

And yet the Buddha says:

‘anuviccekāraṃ kho, gahapati, karohi, anuviccekāro tumhādisānaṃ nātamanussānaṃ sādhu hotī’ti.

‘Householder, you should act after careful consideration. It’s good for well-known people such as yourself to act after careful consideration.’

Esāhaṃ, bhante, dutiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan’ti.

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

“Dīgharattaṃ kho te, gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī’ti.

“For a long time now, householder, your family has been a well-spring of support for the Jain ascetics. You should consider giving to them when they come.”

“Imināpāhaṃ, bhante, bhagavato bhiyyoso mattāya attamano abhiraddho yaṃ maṃ bhagavā evamāha: ‘dīgharattaṃ kho te, gahapati, nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsī’ti.

“Now I’m even more delighted and satisfied with the Buddha, since he tells me to consider giving to the Jain ascetics when they come.

Sutaṃ metaṃ, bhante, samaṇo gotamo evamāha:

I have heard, sir, that the ascetic Gotama says this:

‘mayhameva dānaṃ dātabbaṃ, nāññesaṃ dānaṃ dātabbaṃ;

‘Gifts should only be given to me, not to others.

mayhameva sāvakānaṃ dānaṃ dātabbaṃ, nāññesaṃ sāvakānaṃ dānaṃ dātabbaṃ;

Gifts should only be given to my disciples, not to the disciples of others.

mayhameva dinnaṃ mahapphalaṃ, nāññesaṃ dinnaṃ mahapphalaṃ;

Only what is given to me is very fruitful, not what is given to others.

mayhameva sāvakānaṃ dinnaṃ mahapphalaṃ, nāññesaṃ sāvakānaṃ dinnaṃ mahapphalaṇ’ti.

Only what is given to my disciples is very fruitful, not what is given to the disciples of others.’

Atha ca pana maṃ bhagavā nigaṇṭhesupī dāne samādapeti.

Yet the Buddha encourages me to give to the Jain ascetics.

Api ca, bhante, mayamettha kālaṃ jānissāma.

Well, sir, we’ll know the proper time for that.

Esāhaṃ, bhante, tatiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.

For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.
From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Atha kho bhagavā upālissa gahapatissa anupubbiṃ kathaṃ katesi, seyyathidaṃ—
Then the Buddha taught the householder Upāli step by step, with

dānakathaṃ sīlakathaṃ saggakathaṃ, kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ,
nekkhamme ānisaṃsaṃ pakāsesi.

a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

Yadā bhagavā aññāsi upāliṃ gahapatiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ
udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā
taṃ pakāsesi—

And when he knew that Upāli’s mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ.
suffering, its origin, its cessation, and the path.

Seyyathāpi nāma suddhaṃ vatthaṃ apagatakalākaṃ sammadeva rajanaṃ
paṭiggaṇheyya;

Just as a clean cloth rid of stains would properly absorb dye,

evameva upālissa gahapatissa tasmimīyeva āsane virajaṃ vītamalaṃ
dhammacakkhuṃ udapādi:

in that very seat the stainless, immaculate vision of the Dhamma arose in Upāli:

“yaṃ kiñci samudayadhammaṃ sabbhaṃ taṃ nirodhadhammaṃ”ti.
“Everything that has a beginning has an end.”

Atha kho upāli gahapati diṭṭhadhammo pattadhammo veditadhammo
pariyogālhaddhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajappatto
aparappaccayo satthusāsane bhagavantam etadavoca:

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

“handa ca dāni mayaṃ, bhante, gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti.
He said to the Buddha, “Well, now, sir, I must go. I have many duties, and much to do.”

“Yassadāni tvaṃ, gahapati, kālaṃ maññasī”ti.
“Please, householder, go at your convenience.”

Atha kho upāli gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ
bhagavantam abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ
tenupasaṅkami; upasaṅkamitvā dovārikaṃ āmantesi:

And then the householder Upāli 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. Then he went back to his own home, where he addressed the gatekeeper,

“ajjatagge, samma dovārika, āvaraṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ
dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

“My good gatekeeper, from this day forth close the gate to Jain monks and nuns, and open it for the Buddha’s monks, nuns, laymen, and laywomen.

Sace koci nigaṇṭho āgacchati tamenam tvaṃ evaṃ vadeyyāsi:
If any Jain ascetics come, say this to them:

“tiṭṭha, bhante, mā pāvisi.
“Wait, sir, do not enter.

Ajjatagge upāli gahapati samanassa gotamassa sāvakattaṃ upagato.
From now on the householder Upāli has become a disciple of the ascetic Gotama.

Āvatam dvāram nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭam dvāram bhagavato
bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

His gate is closed to Jain monks and nuns, and opened for the Buddha's monks, nuns, laymen, and laywomen.

Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti.

If you require alms-food, wait here, they will bring it to you.”

“Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paccassosi.

“Yes, sir,” replied the gatekeeper.

Assosi kho dīghatapassī nigaṇṭho:

Dīgha Tapassī heard that

“upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagato”ti.

Upāli had become a disciple of the ascetic Gotama.

Atha kho dīghatapassī nigaṇṭho yena nigaṇṭho nāṭaputto tenupasaṅkami;
upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

He went to Nigaṇṭha Nāṭaputta and said to him,

“sutaṃ metāṃ, bhante, upāli kira gahapati samaṇassa gotamassa sāvakattaṃ
upagato”ti.

“Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama.”

“Atthānaṃ kho etaṃ, tapassī, anavakāso yaṃ upāli gahapati samaṇassa gotamassa
sāvakattaṃ upagaccheyya.

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple.

Thānaṃ kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ
upagaccheyyā”ti.

But it is possible that Gotama could become Upāli's disciple.”

Dutiyaṃpi kho dīghatapassī nigaṇṭho ... pe ...

For a second time ...

tatiyaṃpi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

and a third time, Dīgha Tapassī said to Nigaṇṭha Nāṭaputta,

“sutaṃ metāṃ, bhante ...

“Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama.”

pe ...

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple.

upālissa gahapatissa sāvakattaṃ upagaccheyyā”ti.

But it is possible that Gotama could become Upāli's disciple.”

“Handāhaṃ, bhante, gacchāmi yāva jānāmi yadi vā upāli gahapati samaṇassa
gotamassa sāvakattaṃ upagato yadi vā no”ti.

“Well, sir, I'd better go and find out whether or not Upāli has become Gotama's disciple.”

“Gaccha tvāṃ, tapassī, jānāhi yadi vā upāli gahapati samaṇassa gotamassa
sāvakattaṃ upagato yadi vā no”ti.

“Go, Tapassī, and find out whether or not Upāli has become Gotama's disciple.”

Atha kho dīghatapassī nigaṇṭho yena upālissa gahapatissa nivesanaṃ
tenupasaṅkami.

Then Dīgha Tapassī went to Upāli's home.

Addasā kho dovāriko dīghatapassim nigaṇṭhaṃ dūratova āgacchantam.

The gatekeeper saw him coming off in the distance

Disvāna dīghatapassim nigaṇṭhaṃ etadavoca:

and said to him,

“tiṭṭha, bhante, mā pāvīsi.

“Wait, sir, do not enter.

Ajjatagge upāli gahapati samanassa gotamassa sāvakattaṃ upagato.

From now on the householder Upāli has become a disciple of the ascetic Gotama.

Āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato
bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.

*His gate is closed to Jain monks and nuns, and opened for the Buddha’s monks, nuns, laymen,
and laywomen.*

Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti.

If you require alms-food, wait here, they will bring it to you.”

“Na me, āvuso, piṇḍakena attho”ti vatvā tato paṭinivattitvā yena nigaṇṭho nāṭaputto
tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

*Saying, “No, mister, I do not require alms-food,” he turned back and went to Nigaṇṭha
Nāṭaputta and said to him,*

“saccaṃyeva kho, bhante, yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ
upagato.

“Sir, it’s really true that Upāli has become Gotama’s disciple.

Etaṃ kho te ahaṃ, bhante, nālatthaṃ, na kho me, bhante, ruccati yaṃ upāli gahapati
samaṇassa gotamassa vādaṃ āropeyya.

*Sir, I couldn’t get you to accept that it wasn’t a good idea for the householder Upāli to rebut the
ascetic Gotama’s doctrine.*

Samaṇo hi, bhante, gotamo māyāvī āvaṭṭaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ
sāvake āvaṭṭetūti.

*For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the
disciples of those who follow other paths.*

Āvaṭṭo kho te, bhante, upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyā”ti.

The householder Upāli has been converted by the ascetic Gotama’s conversion magic!”

“Atthānaṃ kho etaṃ, tapassī, anavakāso yaṃ upāli gahapati samaṇassa gotamassa
sāvakattaṃ upagaccheyya.

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple.

Ṭhānaṅca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ
upagaccheyyā”ti.

But it is possible that Gotama could become Upāli’s disciple.”

Dutiyaṃpi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

For a second time ...

“saccaṃyeva, bhante ... pe ...

upālissa gahapatissa sāvakattaṃ upagaccheyyā”ti.

Tatiyaṃpi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

and a third time, Dīgha Tapassī told Nigaṇṭha Nāṭaputta

“saccaṃyeva kho, bhante ...

that it was really true.

pe ...

“It is impossible ...

upālissa gahapatissa sāvakattaṃ upagaccheyyā”ti.

“Handa cāhaṃ, tapassi, gacchāmi yāva cāhaṃ sāmāmyeva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā no”ti.

Well, Tapassī, I'd better go and find out for myself whether or not Upāli has become Gotama's disciple.”

Atha kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ yena upālissa gahapatissa nivēsaṇaṃ tenupasaṅkamaṃ.

Then Nigaṇṭha Nāṭaputta went to Upāli's home together with a large following of Jain ascetics.

Addasā kho dovāriko nigaṇṭhaṃ nāṭaputtaṃ dūratova āgacchantaṃ.

The gatekeeper saw him coming off in the distance

Disvāna nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

and said to him:

“tiṭṭha, bhante, mā pāvīsi.

Wait, sir, do not enter.

Ajjaṭagge upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato.

From now on the householder Upāli has become a disciple of the ascetic Gotama.

Āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhūnīnaṃ upāsakānaṃ upāsikānaṃ.

His gate is closed to Jain monks and nuns, and opened for the Buddha's monks, nuns, laymen, and laywomen.

Sace te, bhante, piṇḍakena attho, ettheva tiṭṭha, ettheva te āharissanti”ti.

If you require alms-food, wait here, they will bring it to you.”

“Tena hi, samma dovārika, yena upāli gahapati tenupasaṅkama; upasaṅkamitvā upāliṃ gahapatiṃ evaṃ vadehi:

“Well then, my good gatekeeper, go to Upāli and say:

‘nigaṇṭho, bhante, nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ bahidvārakoṭṭhake ṭhito;

‘Sir, Nigaṇṭha Nāṭaputta is waiting outside the gates together with a large following of Jain ascetics.

so te dassanakāmo””ti.

He wishes to see you.””

“Evaṃ, bhante”ti kho dovāriko nigaṇṭhassa nāṭaputtassa paṭissutvā yena upāli gahapati tenupasaṅkama; upasaṅkamitvā upāliṃ gahapatiṃ etadavoca:

“Yes, sir,” replied the gatekeeper. He went to Upāli and relayed what was said.

“nigaṇṭho, bhante, nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ bahidvārakoṭṭhake ṭhito;

-

so te dassanakāmo”ti.

-

“Tena hi, samma dovārika, majjhimāya dvārasālāya āsanāni paññapehi”ti.

Upāli said to him, “Well, then, my good gatekeeper, prepare seats in the hall of the middle gate.”

“Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni paññapetvā yena upāli gahapati tenupasaṅkama; upasaṅkamitvā upāliṃ gahapatiṃ etadavoca:

“Yes, sir,” replied the gatekeeper. He did as he was asked, then returned to Upāli and said,

“paññattāni kho, bhante, majjhimāya dvārasālāya āsanāni.

“Sir, seats have been prepared in the hall of the middle gate.

Yassadāni kālaṃ maññasī”ti.

Please go at your convenience.”

Atha kho upāli gahapati yena majjhimā dvārasālā tenupasaṅkami; upasaṅkamtivā yaṃ tattha āsanaṃ aggaṇca seṭṭhaṇca uttamaṇca paṇītaṇca tattha sāmaṃ nisīditvā dovārikaṃ āmantesi:

Then Upāli went to the hall of the middle gate, where he sat on the highest and finest seat. He addressed the gatekeeper,

“tena hi, samma dovārika, yena nigaṇṭho nāṭaputto tenupasaṅkama; upasaṅkamtivā nigaṇṭhaṃ nāṭaputtaṃ evaṃ vadehi:

“Well then, my good gatekeeper, go to Nigaṇṭha Nāṭaputta and say to him:

‘upāli, bhante, gahapati evamāha—

‘Sir, Upāli says

pavisa kira, bhante, sace ākaṅkhasi’”ti.

you may enter if you wish.”

“Evaṃ, bhante”ti kho dovāriko upālissa gahapatissa paṭissutvā yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamtivā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

“Yes, sir,” replied the gatekeeper. He went to Nigaṇṭha Nāṭaputta and relayed what was said.

“upāli, bhante, gahapati evamāha:

‘pavisa kira, bhante, sace ākaṅkhasi’”ti.

Atha kho nigaṇṭho nāṭaputto mahatiyā nigaṇṭhapharisāya saddhiṃ yena majjhimā dvārasālā tenupasaṅkami.

Then Nigaṇṭha Nāṭaputta went to the hall of the middle gate together with a large following of Jain ascetics.

Atha kho upāli gahapati—

yaṃ sudam pubbe yato passati nigaṇṭhaṃ nāṭaputtaṃ dūratova āgacchantaṃ disvāna tato paccuggantvā yaṃ tattha āsanaṃ aggaṇca seṭṭhaṇca uttamaṇca paṇītaṇca taṃ uttarāsaṅgena sammajjitvā pariggahetvā nisīdāpeti so—

Previously, when Upāli saw Nigaṇṭha Nāṭaputta coming, he would go out to greet him and, having wiped off the highest and finest seat with his upper robe, he would put his arms around him and sit him down.

dāni yaṃ tattha āsanaṃ aggaṇca seṭṭhaṇca uttamaṇca paṇītaṇca tattha sāmaṃ nisīditvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

But today, having seated himself on the highest and finest seat, he said to Nigaṇṭha Nāṭaputta,

“saṃvijjanti kho, bhante, āsanāni;

“There are seats, sir.

sace ākaṅkhasi, nisīdā”ti.

Please sit if you wish.”

Evaṃ vutte, nigaṇṭho nāṭaputto upālīṃ gahapatiṃ etadavoca:

When he said this, Nigaṇṭha Nāṭaputta said to him:

“ummattosi tvaṃ, gahapati, dattosi tvaṃ, gahapati.

“You’re mad, householder! You’re a moron!

‘Gacchāmaḥ, bhante, samaṇassa gotamassa vādaṃ āropessāmi’”ti gantvā mahatāsi vādasāṅghātena paṭimukko āgato.

You said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine.

Seyyathāpi, gahapati, puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya;

Suppose a man went to deliver a pair of balls, but came back castrated. Or they went to deliver eyes, but came back blinded.

evameva kho tvam, gahapati, ‘gacchāmaham, bhante, samanassa gotamassa vādam āropessāmi’ ti gantvā mahatāsi vādasan̄ghātena paṭimukko āgato.

In the same way, you said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine.

Āvattosi kho tvam, gahapati, samañena gotamena āvattaniyā māyāya” ti.

You’ve been converted by the ascetic Gotama’s conversion magic!”

“Bhaddikā, bhante, āvattani māyā;

“Sir, this conversion magic is excellent.

kalyānī, bhante, āvattani māyā;

This conversion magic is lovely!

piyā me, bhante, nātisālohitā imāya āvattaniyā āvaṭṭeyyūṃ; piyānampi me assa nātisālohitānaṃ dīgharattaṃ hitāya sukhāya;

If my loved ones—relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness.

sabbe cepi, bhante, khattiyā imāya āvattaniyā āvaṭṭeyyūṃ; sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya; sabbe cepi, bhante, brāhmaṇā ... pe ... vessā ... pe ... suddā imāya āvattaniyā āvaṭṭeyyūṃ; sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya;

If all the aristocrats, brahmins, merchants, and workers were to be converted by this, it would be for their lasting welfare and happiness.

sadevako cepi, bhante, loko samārako sabrahmako sassamañabrāhmaṇī pajā sadevamanussā imāya āvattaniyā āvaṭṭeyyūṃ; sadevakassapissa lokassa samārakassa sabrahmakassa sassamañabrāhmaṇiṇī pajāya sadevamanussāya dīgharattaṃ hitāya sukhāyati.

If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to be converted by this, it would be for their lasting welfare and happiness.

Tena hi, bhante, upamaṃ te karissāmi.

Well then, sir, I shall give you a simile.

Upamāyapidehakce viññū purisā bhāsitaṃ atthaṃ ājānanti.

For by means of a simile some sensible people understand the meaning of what is said.

Bhūtapubbaṃ, bhante, aññatarassa brāhmaṇassa jinnassa vuḍḍhassa mahallakassa daharā māṇavikā pajāpatī ahosi gabbhinī upavijāññā.

Once upon a time there was an old brahmin, elderly and senior. His wife was a young brahmin lady who was pregnant and approaching the time for giving birth.

Atha kho, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca,

Then she said to the brahmin,

‘gaccha tvam, brāhmaṇa, āpanā makkaṭacchāpakam kiñitvā ānehi, yo me kumārakassa kiḷāpanako bhavissati’ ti.

‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’

Evam vutte, so brāhmaṇo taṃ māṇavikam etadavoca:

When she said this, the brahmin said to her,

‘āgamehi tāva, bhoti, yāva vijāyati.

‘Wait, my dear, until you give birth.

Sace tvam, bhoti, kumārakam vijāyissasi, tassā te aham āpanā makkaṭacchāpakam kiñitvā ānessāmi, yo te kumārakassa kiḷāpanako bhavissati.

If your child is a boy, I’ll buy you a male monkey,

Sace pana tvam, bhoti, kumārīkam vijāyissasi, tassā te aham āpanā makkatacchāpikam kiñitvā ānessāmi, yā te kumārīkāya kiḷāpanikā bhavissati’ ti.

but if it’s a girl, I’ll buy a female monkey.’

Dutiyaṃpi kho, bhante, sā māṇavikā ... pe ...

For a second time,

tatiyaṃpi kho, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca:

and a third time she said to the brahmin,

‘gaccha tvam, brāhmaṇa, āpaṇā makkaṭacchāpakam kiṇitvā ānehi, yo me kumārakassa kīlāpanako bhavissatī’ti.

‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’

Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkaṭacchāpakam kiṇitvā ānetvā taṃ māṇavikam etadavoca:

Then that brahmin, because of his love for the brahmin lady, bought a male baby monkey at the market, brought it to her, and said,

‘ayaṃ te, bhoti, āpaṇā makkaṭacchāpakam kiṇitvā ānīto, yo te kumārakassa kīlāpanako bhavissatī’ti.

‘I’ve bought this male baby monkey for you so it can be a playmate for your child.’

Evam vutte, bhante, sā māṇavikā taṃ brāhmaṇaṃ etadavoca:

When he said this, she said to him,

‘gaccha tvam, brāhmaṇa, imaṃ makkaṭacchāpakam ādāya yena rattapāṇi rajakaputto tenupasaṅkama; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ evaṃ vadehi—

‘Go, brahmin, take this monkey to Rattapāṇi the dyer and say,

icchāmaṃ, samma rattapāṇi, imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhaṃ’ti.

“Mister Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.”’

Atha kho, bhante, so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkaṭacchāpakam ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ etadavoca:

Then that brahmin, because of his love for the brahmin lady, took the monkey to Rattapāṇi the dyer and said,

‘icchāmaṃ, samma rattapāṇi, imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhaṃ’ti.

‘Mister Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

Evam vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇaṃ etadavoca:

When he said this, Rattapāṇi said to him,

‘ayaṃ kho te, bhante, makkaṭacchāpakam raṅgakkhamo hi kho, no ākoṭanakkhamo, no vimajjanakkhamo’ti.

‘Sir, this monkey can withstand a dying, but not a pounding or a pressing.’

Evameva kho, bhante, bālānaṃ nigaṇṭhānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍitaṇaṃ, no anuyogakkhamo, no vimajjanakkhamo.

In the same way, the doctrine of the foolish Jains looks fine initially—for fools, not for the astute—but can’t withstand being scrutinized or pressed.

Atha kho, bhante, so brāhmaṇo aparena samayena navaṃ dussayugam ādāya yena rattapāṇi rajakaputto tenupasaṅkami; upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ etadavoca:

Then some time later that brahmin took a new pair of garments to Rattapāṇi the dyer and said,

‘icchāmaṃ, samma rattapāṇi, imaṃ navaṃ dussayugam pītāvalepanaṃ nāma raṅgajātaṃ rajitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhaṃ’ti.

‘Mister Rattapāṇi, I wish to have this new pair of garments dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

Evam vutte, bhante, rattapāṇi rajakaputto taṃ brāhmaṇaṃ etadavoca:

When he said this, Rattapāṇi said to him,

‘idaṃ kho te, bhante, navaṃ dussayugaṃ raṅgakkhamañceva ākoṭanakkhamañca vimajjanakkhamañcā’ti.

‘Sir, this pair of garments can withstand a dying, a pounding, and a pressing.’

Evameva kho, bhante, tassa bhagavato vādo arahato sammāsambuddhassa raṅgakkhamañceva paṇḍitānaṃ no bālānaṃ, anuyogakkhamañceva vimajjanakkhamañcā’ti.

In the same way, the doctrine of the Buddha looks fine initially—for the astute, not for fools—and it can withstand being scrutinized and pressed.”

“Sarājikā kho, gahapati, parisā evaṃ jānāti:

“Householder, the king and his retinue know you as

‘upāli gahapati nigaṇṭhassa nāṭaputtassa sāvako’ti.

a disciple of Nigaṇṭha Nāṭaputta.

Kassa taṃ, gahapati, sāvakaṃ dhāremā’ti?

Whose disciple should we remember you as?”

Evaṃ vutte, upāli gahapati utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṇjaliṃ paṇāmetvā nigaṇṭhaṃ nāṭaputtaṃ etadavoca:

When he had spoken, the householder Upāli got up from his seat, arranged his robe over one shoulder, raised his joined palms in the direction of the Buddha, and said to Nigaṇṭha Nāṭaputta,

“tena hi, bhante, suṇohi yassāhaṃ sāvako’ti:

“Well then, sir, hear whose disciple I am:

“Dhīrassa vigatamohassa,

The wise one, free of delusion,

Pabhinnakhīlassa vijitavijayassa;

rid of barrenness, victor in battle;

Anīghassa susamacittassa,

he’s untroubled and so even-minded,

Vuddhasīlassa sādhipaṇṇassa;

with the virtue of an elder and the wisdom of a saint,

Vesamantarassa vimalassa,

immaculate in the midst of it all:

Bhagavato tassa sāvakohamasmi.

he is the Buddha, and I am his disciple.

Akathaṅkathissa tusitassa,

He has no indecision, he’s content,

Vantalokāmisassa muditassa;

joyful, he has spat out the world’s bait;

Katasamaṇassa manujassa,

he has completed the ascetic’s task as a human,

Antimasārīrassa narassa;

a man who bears his final body;

Anopamassa virajassa,

he’s beyond compare, he’s stainless:

Bhagavato tassa sāvakohamasmi.

he is the Buddha, and I am his disciple.

Asaṃsayassa kusalassa,

He’s free of doubt, he’s skillful,

Venayikassa sārathivarassa;
he's a trainer, an excellent charioteer;

Anuttarassa ruciradhammassa,
supreme, with brilliant qualities,

Nikkāṅkhassa pabhāsakassa;
confident, his light shines forth;

Mānacchidassa vīrassa,
he has cut off conceit, he's a hero:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Nisabhassa appameyyassa,
The chief bull, immeasurable,

Gambhīrassa monapattassa;
profound, sagacious;

Khemaṅkarassa vedassa,
he is the builder of sanctuary, knowledgeable,

Dhammatṭhassa samvutattassa;
firm in principle and restrained;

Saṅgātīgassa muttassa,
he has got over clinging and is liberated:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Nāgassa pantasenassa,
He's a giant, living remotely,

Khīṇasamyojanassa muttassa;
he's ended the fetters and is liberated;

Paṭimantakassa dhonassa,
he's skilled in dialogue and cleansed,

Pannadhajassa vītārāgassa;
with banner put down, desireless;

Dantassa nippapañcassa,
he's tamed, and doesn't proliferate:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Isisattamassa akuhassa,
He is the seventh sage, free of deceit,

Tevijjassa brahmapattassa;
with three knowledges, he has attained to holiness,

Nhātakassa padakassa,
he has bathed, he knows philology,

Passaddhassa veditavedassa;
he's tranquil, he understands what is known;

Purindadassa sakkassa,
he crushes resistance, he is the lord:

Bhagavato tassa sāvakoḥamasmi.
he is the Buddha, and I am his disciple.

Ariyassa bhāvitattassa,
The noble one, self-developed,

Pattipattassa veyyākaraṇassa;
he has attained the goal and explains it;

Satimato vipassissa,
he is mindful, discerning,

Anabhinatassa no apanatassa;
neither leaning forward nor pulling back,

Anejassa vasippattassa,
he's unstirred, attained to mastery:

Bhagavato tassa sāvakohamasmi.
he is the Buddha, and I am his disciple.

Samuggatassa jhāyissa,
He has risen up, he practices absorption,

Ananugatantarassa suddhassa;
not following inner thoughts, he is pure,

Asitassa hitassa,
independent, and fearless;

Pavivittassa aggappattassa;
secluded, he has reached the peak,

Tiṇṇassa tārayantassa,
crossed over, he helps others across:

Bhagavato tassa sāvakohamasmi.
he is the Buddha, and I am his disciple.

Santassa bhūripaṇṇassa,
He's peaceful, his wisdom is vast,

Mahāpaṇṇassa vītalobhassa;
with great wisdom, he's free of greed;

Tathāgatassa sugatassa,
he is the Realized One, the Holy One,

Appaṭipuggalassa asamassa;
unrivalled, unequaled,

Visāradassa nipuṇassa,
assured, and subtle:

Bhagavato tassa sāvakohamasmi.
he is the Buddha, and I am his disciple.

Taṇhacchidassa buddhassa,
He has cut off craving and is awakened,

Vītadhūmassa anupalittassa;
free of fuming, unsullied;

Āhuneyyassa yakkhassa,
a mighty spirit worthy of offerings,

Uttamapuggalassa atulassa;
best of men, inestimable,

Mahato yasaggapattassa,
grand, he has reached the peak of glory:

Bhagavato tassa sāvakohamasmi”ti.
he is the Buddha, and I am his disciple.”

“Kadā saññūlhā pana te, gahapati, ime samaṇassa gotamassa vaṇṇā”ti?
“But when did you compose these praises of the ascetic Gotama’s beautiful qualities, householder?”

“Seyyathāpi, bhante, nānāpupphānaṃ mahāpuppharāsi, tamenāṃ dakkho mālākāro vā mālākāraṇtevāsī vā vicittaṃ mālāṃ gantheyya;
“Sir, suppose there was a large heap of many different flowers. A deft garland-maker or their apprentice could tie them into a colorful garland.

evameva kho, bhante, so bhagavā anekavaṇṇo anekasatavaṇṇo.
In the same way, the Buddha has many beautiful qualities to praise, many hundreds of such qualities.

Ko hi, bhante, vaṇṇārahassa vaṇṇaṃ na karissatī”ti?
Who, sir, would not praise the praiseworthy?”

Atha kho nigaṇṭhassa nāṭaputtassa bhagavato sakkāraṃ asahamānassa tattheva uṇhaṃ lohitaṃ mukhato uggacchīti.
Unable to bear this honor paid to the Buddha, Nigaṇṭha Nāṭaputta spewed hot blood from his mouth there and then.

Upālisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Majjhima Nikāya 57

Middle Discourses 57

Kukkuravatikasutta

The Ascetic Who Behaved Like a Dog

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā koliyesu viharati haliddavasanaṃ nāma koliyānaṃ nigamo.

At one time the Buddha was staying in the land of the Koliyans, where they have a town named Haliddavasana.

Atha kho puṇṇo ca koliyaputto govatiko acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā puṇṇo koliyaputto govatiko bhagavantam abhivādetvā ekamantaṃ nisīdi. Acelo pana seniyo kukkuravatiko bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā kukkurova palikujjitvā ekamantaṃ nisīdi.

Then Puṇṇa Koliyaputta, who had taken a vow to behave like a cow, and Seniya, a naked ascetic who had taken a vow to behave like a dog, went to see the Buddha. Puṇṇa bowed to the Buddha and sat down to one side, while Seniya exchanged greetings and polite conversation with him before sitting down to one side curled up like a dog.

Ekamantaṃ nisinno kho puṇṇo koliyaputto govatiko bhagavantam etadavoca:

Puṇṇa said to the Buddha,

“ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittam bhojanam bhuñjati.

“Sir, this naked dog ascetic Seniya does a hard thing: he eats food placed on the ground.

Tassa taṃ kukkuravatam dīgharattam samattam samādinnaṃ.

For a long time he has undertaken that observance to behave like a dog.

Tassa kā gati, ko abhisamparāyo”ti?

Where will he be reborn in his next life?”

“Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti.

“Enough, Puṇṇa, let it be. Don’t ask me that.”

Dutiyampi kho puṇṇo koliyaputto govatiko ... pe ...

For a second time ...

tatiyampi kho puṇṇo koliyaputto govatiko bhagavantam etadavoca:

and a third time, Puṇṇa said to the Buddha,

“ayaṃ, bhante, acelo seniyo kukkuravatiko dukkarakārako chamānikkhittam bhojanam bhuñjati.

“Sir, this naked dog ascetic Seniya does a hard thing: he eats food placed on the ground.

Tassa taṃ kukkuravatam dīgharattam samattam samādinnaṃ.

For a long time he has undertaken that observance to behave like a dog.

Tassa kā gati, ko abhisamparāyo”ti?

Where will he be reborn in his next life?”

“Addhā kho te ahaṃ, puṇṇa, na labhāmi.

“Clearly, Puṇṇa, I’m not getting through to you when I say:

Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti;

‘Enough, Puṇṇa, let it be. Don’t ask me that.’

api ca tyāhaṃ byākarissāmi.

Nevertheless, I will answer you.

Idha, puṇṇa, ekacco kukkuravatam bhāveti paripuṇṇam abbokiṇṇam, kukkurasīlam bhāveti paripuṇṇam abbokiṇṇam, kukkuracittam bhāveti paripuṇṇam abbokiṇṇam, kukkurākappam bhāveti paripuṇṇam abbokiṇṇam.

Take someone who develops the dog observance fully and uninterruptedly. They develop a dog's ethics, a dog's mentality, and a dog's behavior fully and uninterruptedly.

So kukkuravatam bhāvetvā paripuṇṇam abbokiṇṇam, kukkurasīlam bhāvetvā paripuṇṇam abbokiṇṇam, kukkuracittam bhāvetvā paripuṇṇam abbokiṇṇam, kukkurākappam bhāvetvā paripuṇṇam abbokiṇṇam kāyassa bheda param maraṇā kukkurānaṃ saḥabyatam upapajjati.

When their body breaks up, after death, they're reborn in the company of dogs.

Sace kho panassa evaṃditthi hoti: 'imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhaviṣṣāmi devaññataro vā'ti, sāssa hoti micchādītthi.

But if they have such a view: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!' This is their wrong view.

Micchādītthissa kho aham, puṇṇa, dvinnam gatīnam aññataram gatim vadāmi—nirayam vā tiracchānāyonim vā.

An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

Iti kho, puṇṇa, sampajjamānam kukkuravatam kukkurānaṃ saḥabyatam upaneti, vipajjamānam nirayan'ti.

So if the dog observance succeeds it leads to rebirth in the company of dogs, but if it fails it leads to hell."

Evam vutte, acelo seniyo kukkuravatiko parodi, assūni pavattesi.

When he said this, Seniya cried and burst out in tears.

Atha kho bhagavā puṇṇam koliyaputtam govatikam etadavoca:

The Buddha said to Puṇṇa,

"etaṃ kho te aham, puṇṇa, nālattham.

"This is what I didn't get through to you when I said:

Alaṃ, puṇṇa, tiṭṭhatetaṃ; mā maṃ etaṃ pucchi'ti.

'Enough, Puṇṇa, let it be. Don't ask me that.'"

"Nāham, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha;

"Sir, I'm not crying because of what the Buddha said.

api ca me idaṃ, bhante, kukkuravatam dīgharattam samattam samādinnaṃ.

But, sir, for a long time I have undertaken this observance to behave like a dog.

Ayaṃ, bhante, puṇṇo koliyaputto govatiko.

Sir, this Puṇṇa has taken a vow to behave like a cow.

Tassa taṃ govataṃ dīgharattam samattam samādinnaṃ.

For a long time he has undertaken that observance to behave like a cow.

Tassa kā gati, ko abhisamparāyo'ti?

Where will he be reborn in his next life?"

"Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchi'ti.

"Enough, Seniya, let it be. Don't ask me that."

Dutiyaṃpi kho acelo seniyo ... pe ...

For a second time ...

tatiyaṃpi kho acelo seniyo kukkuravatiko bhagavantam etadavoca:

and a third time Seniya said to the Buddha,

"ayaṃ, bhante, puṇṇo koliyaputto govatiko.

"Sir, this Puṇṇa has taken a vow to behave like a cow.

Tassa taṃ govataṃ dīgharattam samattam samādinnaṃ.

For a long time he has undertaken that observance to behave like a cow.

Tassa kā gati, ko abhisamparāyo”ti?

Where will he be reborn in his next life?”

“Addhā kho te ahaṃ, seniya, na labhāmi.

“Clearly, Seniya, I’m not getting through to you when I say:

Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchīti;

‘Enough, Seniya, let it be. Don’t ask me that.’

api ca tyāhaṃ byākarissāmi.

Nevertheless, I will answer you.

Idha, seniya, ekacco govatā bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ bhāveti paripuṇṇaṃ abbokiṇṇaṃ.

Take someone who develops the cow observance fully and uninterruptedly. They develop a cow’s ethics, a cow’s mentality, and a cow’s behavior fully and uninterruptedly.

So govatā bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gosīlaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gocittaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ, gavākappaṃ bhāvetvā paripuṇṇaṃ abbokiṇṇaṃ kāyassa bhedaṃ paraṃ maraṇā gunnaṃ sahaḃyatāṃ upapajjati.

When their body breaks up, after death, they’re reborn in the company of cows.

Sace kho panassa evaṃditṭhi hoti: ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaṇṇatara vā’ti, sāssa hoti micchādītṭhi.

But if they have such a view: ‘By this precept or observance or mortification or spiritual life, may I become one of the gods!’ This is their wrong view.

Micchādītṭhissa kho ahaṃ, seniya, dvinnaṃ gatīnaṃ aṇṇataraṃ gatīṃ vadāmi—nirayaṃ vā tiracchānayaṇiṃ vā.

An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

Iti kho, seniya, sampajjamānaṃ govatā gunnaṃ sahaḃyatāṃ upaneti, vipajjamānaṃ nirayaṃ”ti.

So if the cow observance succeeds it leads to rebirth in the company of cows, but if it fails it leads to hell.”

Evaṃ vutte, punṇo koliyaputto govatiko parodi, assūni pavattesi.

When he said this, Punṇa cried and burst out in tears.

Atha kho bhagavā acelaṃ seniyaṃ kukkuravatikaṃ etadavoca:

The Buddha said to Seniya,

“etaṃ kho te ahaṃ, seniya, nālatthaṃ.

“This is what I didn’t get through to you when I said:

Alaṃ, seniya, tiṭṭhatetaṃ; mā maṃ etaṃ pucchī”ti.

‘Enough, Seniya, let it be. Don’t ask me that.’”

“Nāhaṃ, bhante, etaṃ rodāmi yaṃ maṃ bhagavā evamāha;

“Sir, I’m not crying because of what the Buddha said.

api ca me idaṃ, bhante, govatā dīgharattaṃ samattaṃ samādinnaṃ.

But, sir, for a long time I have undertaken this observance to behave like a cow.

Evaṃ pasanno ahaṃ, bhante, bhagavati;

I am quite confident that the Buddha

pahoti bhagavā tathā dhammaṃ desetum yathā ahaṃ cevimaṃ govatā pajaheyyaṃ, ayaṇceva acelo seniyo kukkuravatiko taṃ kukkuravatāṃ pajaheyyā”ti.

is capable of teaching me so that I can give up this cow observance, and the naked ascetic Seniya can give up that dog observance.”

“Tena hi, punṇa, suṇāhi, sādhu kaṃ manasi karoḥi, bhāsisāmi”ti.

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

“Evam, bhante”ti kho puṇṇo koliyaputto govatiko bhagavato paccassosi.

“Yes, sir,” he replied.

Bhagavā etadavoca:

The Buddha said this:

“Cattārimāni, puṇṇa, kammāni mayā sayam abhiññā sacchikatvā paveditāni.

“Puṇṇa, I declare these four kinds of deeds, having realized them with my own insight.

Katamāni cattāri?

What four?

Atthi, puṇṇa, kammaṃ kaṇhaṃ kaṇhaviṇṇaṃ;

There are dark deeds with dark results;

atthi, puṇṇa, kammaṃ sukkaṃ sukkaviṇṇaṃ;

bright deeds with bright results;

atthi, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkaṃ;

dark and bright deeds with dark and bright results; and

atthi, puṇṇa, kammaṃ akaṇhaṃ asukkaṃ akaṇhasukkaṃ, kammakkhaya samvattati.

neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Katamaṇca, puṇṇa, kammaṃ kaṇhaṃ kaṇhaviṇṇaṃ?

And what are dark deeds with dark results?

Idha, puṇṇa, ekacco sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti, sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti, sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti.

It's when someone makes hurtful choices by way of body, speech, and mind.

So sabyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā, sabyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharitvā, sabyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā, sabyābajjhaṃ lokaṃ upapajjati.

Having made these choices, they're reborn in a hurtful world,

Tamenaṃ sabyābajjhaṃ lokaṃ upapannaṃ samānaṃ sabyābajjhā phassā phusanti.

where hurtful contacts touch them.

So sabyābajjhehi phassehi phutṭho samāno sabyābajjhaṃ vedanaṃ vedeti ekantadukkhaṃ, seyyathāpi sattā nerayikā.

Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell.

Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti;

This is how a being is born from a being.

yaṃ karoti tena upapajjati,

For your deeds determine your rebirth,

upapannamenam phassā phusanti.

and when you're reborn contacts affect you.

Evampāhaṃ, puṇṇa, ‘kammadāyādā sattā’ti vadāmi.

This is why I say that sentient beings are heirs to their deeds.

Idaṃ vuccati, puṇṇa, kammaṃ kaṇhaṃ kaṇhaviṇṇaṃ. (1)

These are called dark deeds with dark results.

Katamaṇca, puṇṇa, kammaṃ sukkaṃ sukkaviṇṇaṃ?

And what are bright deeds with bright results?

Idha, puṇṇa, ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharoti, abyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharoti, abyābajjhaṃ manosaṅkhāraṃ abhisāṅkharoti.

It's when someone makes pleasing choices by way of body, speech, and mind.

So abyābajjhaṃ kāyasaṅkhāraṃ abhisāṅkharitvā, abyābajjhaṃ vacīsaṅkhāraṃ abhisāṅkharitvā, abyābajjhaṃ manosaṅkhāraṃ abhisāṅkharitvā abyābajjhaṃ lokam upapajjati.

Having made these choices, they are reborn in a pleasing world,

Tamenam abyābajjhaṃ lokam upapannaṃ samānaṃ abyābajjhā phassā phusanti.
where pleasing contacts touch them.

So abyābajjhehi phassehi phuttho samāno abyābajjhaṃ vedanaṃ vedeti ekantasukhaṃ, seyyathāpi devā subhakiṇhā.

Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory.

Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti;
This is how a being is born from a being.

yaṃ karoti tena upapajjati,
For your deeds determine your rebirth,

upapannamenam phassā phusanti.
and when you're reborn contacts affect you.

Evampāhaṃ, puṇṇa, 'kammaḍāyādā sattā'ti vadāmi.
This is why I say that sentient beings are heirs to their deeds.

Idaṃ vuccati, puṇṇa, kammaṃ sukkaṃ sukkavipākaṃ. (2)
These are called bright deeds with bright results.

Katamaṇca, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ?
And what are dark and bright deeds with dark and bright results?

Idha, puṇṇa, ekacco sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisāṅkharoti, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisāṅkharoti, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisāṅkharoti.
It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind.

So sabyābajjhampi abyābajjhampi kāyasaṅkhāraṃ abhisāṅkharitvā, sabyābajjhampi abyābajjhampi vacīsaṅkhāraṃ abhisāṅkharitvā, sabyābajjhampi abyābajjhampi manosaṅkhāraṃ abhisāṅkharitvā sabyābajjhampi abyābajjhampi lokam upapajjati.
Having made these choices, they are reborn in a world that is both hurtful and pleasing,

Tamenam sabyābajjhampi abyābajjhampi lokam upapannaṃ samānaṃ sabyābajjhāpi abyābajjhāpi phassā phusanti.
where hurtful and pleasing contacts touch them.

So sabyābajjhehipi abyābajjhehipi phassehi phuttho samāno sabyābajjhampi abyābajjhampi vedanaṃ vedeti vokiṇṇasukhadukkaṃ, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.
Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld.

Iti kho, puṇṇa, bhūtā bhūtassa upapatti hoti;
This is how a being is born from a being.

yaṃ karoti tena upapajjati.
For what you do brings about your rebirth,

Upapannamenam phassā phusanti.
and when you're reborn contacts affect you.

Evampāhaṃ, puṇṇa, 'kammaḍāyādā sattā'ti vadāmi.
This is why I say that sentient beings are heirs to their deeds.

Idaṃ vuccati, puṇṇa, kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ. (3)
These are called dark and bright deeds with dark and bright results.

Katamañca, puñña, kammaṃ kaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ,
kammakkhayāya saṃvattati?

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds?

Tatra, puñña, yamidaṃ kammaṃ kaṇhaṃ kaṇhaviṇṇaṃ tassa pahānāya yā cetanā,
yamidaṃ kammaṃ sukkaṃ sukkavipākaṃ tassa pahānāya yā cetanā, yamidaṃ
kammaṃ kaṇhasukkaṃ kaṇhasukkavipākaṃ tassa pahānāya yā cetanā—

It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results.

idaṃ vuccati, puñña, kammaṃ akaṇhaṃ asukkaṃ akaṇhaasukkavipākaṃ,
kammakkhayāya saṃvattatīti.

These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Imāni kho, puñña, cattāri kammāni mayā sayaṃ abhiññā sacchikatvā paveditāni”ti.
(4)

These are the four kinds of deeds that I declare, having realized them with my own insight.”

Evam vutte, puñño koliyaputto govatiko bhagavantam etadavoca:

When he had spoken, Puñña Koliyaputta the observer of cow behavior said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent! ...

Seyyathāpi, bhante ... pe ...

upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

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

Acelo pana seniyo kukkuravatiko bhagavantam etadavoca:

And Seniya the naked dog ascetic said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

“Excellent, sir! Excellent! ...

Seyyathāpi, bhante ... pe ... pakāsito.

Esāhaṃ, bhante, bhagavantam saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca.

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

Labheyāhaṃ, bhante, bhagavato santike pabbajjāṃ, labheyāhaṃ upasampadan”ti.

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

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

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

Api ca mettha puggalavemattatā viditā”ti.

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

“Sace, bhante, aññatitthiyapubbā imasmim dhammavinaye ākaṅkhaṇṭā pabbajjaṃ ākaṅkhaṇṭā upasampadam te cattāro māse parivasanti catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāya”ti.

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

Alattha kho acelo seniyo kukkuravatiko bhagavato santike pabbajjaṃ, alattha upasampadam.

And the naked dog ascetic Seniya received the going forth, the ordination in the Buddha’s presence.

Acirūpasampanno kho panāyasmā seniyo eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, Tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayama abhiññā sacchikatvā upasampajja vihāsi.

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

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

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

Aññataro kho panāyasmā seniyo arahataṃ ahoṣīti.

And Venerable Seniya became one of the perfected.

Kukkuravatikasuttaṃ niṭṭhitaṃ sattamaṃ.

Abhayarājakumārasutta

With Prince Abhaya

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

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

Atha kho abhaya rājakumāro yena nigaṇṭho nātaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nātaputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho abhayaṃ rājakumāraṃ nigaṇṭho nātaputto etadavoca:

Then Prince Abhaya went up to Nigaṇṭha Nātaputta, bowed, and sat down to one side. Nigaṇṭha Nātaputta said to him,

“ehi tvam, rājakumāra, samaṇassa gotamassa vādaṃ āropehi.

“Come, prince, refute the ascetic Gotama's doctrine.

Evam te kalyāṇo kittisaddo abbhugacchissati:

Then you will get a good reputation:

‘abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito’”ti.

‘Prince Abhaya refuted the doctrine of the ascetic Gotama, so mighty and powerful!’”

“Yathā kathaṃ pañhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropeṣāmi”ti?

“But sir, how am I to do this?”

“Ehi tvam, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi:

“Here, prince, go to the ascetic Gotama and say to him:

‘bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā’ti?

‘Sir, might the Realized One utter speech that is disliked by others?’

Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

When he's asked this, if he answers:

‘bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā’ti, tamenam tvam evaṃ vadeyyāsi:

‘He might, prince,’ say this to him,

‘atha kiñcaraṃ hi te, bhante, puthujjanena nānākaṇaṃ?

‘Then, sir, what exactly is the difference between you and an ordinary person?’

Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā’ti.

For even an ordinary person might utter speech that is disliked by others.’

Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

But if he answers,

‘na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā’ti, tamenam tvam evaṃ vadeyyāsi:

‘He would not, prince,’ say this to him:

‘atha kiñcaraṃ hi te, bhante, devadatto byākato:

‘Then, sir, why exactly did you declare of Devadatta:

“āpāyiko devadatto, nerayiko devadatto, kappatṭho devadatto, atekiccho devadatto”ti?

“Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable”?

Tāya ca pana te vācāya devadatto kupito ahoṣi anattamaṇo'ti.

Devadatta was angry and upset with what you said.'

Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ.

When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down.

Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilituṃ na sakkuṇeyya ogilituṃ;

He'll be like a man with an iron cross stuck in his throat, unable to either spit it out or swallow it down."

evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti ogilituṃ"ti.

“Evaṃ, bhante”ti kho abhaya rājakumāro nigaṇṭhassa nāṭaputtassa paṭissutvā utṭhāyāsanā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

“Yes, sir,” replied Abhaya. He got up from his seat, bowed, and respectfully circled Nigaṇṭha Nāṭaputta, keeping him on his right. Then he went to the Buddha, bowed, and sat down to one side.

Ekamantaṃ nisinnassa kho abhayassa rājakumārassa sūriyaṃ ulloketvā etadahosi:

Then he looked up at the sun and thought,

“akālo kho aṃha bhagavato vādaṃ āropetuṃ.

“It's too late to refute the Buddha's doctrine today.

Sve dānāhaṃ sake nivesane bhagavato vādaṃ āropessāmi”ti bhagavantaṃ etadavoca:

I shall refute his doctrine in my own home tomorrow.” He said to the Buddha,

“adhivāsetu me, bhante, bhagavā svātanāya attacattuttho bhanta”ti.

“Sir, may the Buddha please accept tomorrow's meal from me, together with three other monks.”

Adhivāsesi bhagavā tuṇhībhāvena.

The Buddha consented in silence.

Atha kho abhaya rājakumāro bhagavato adhivāsaṇaṃ veditvā utṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Then, knowing that the Buddha had consented, Abhaya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Atha kho bhagavā tassā rattiyā accayena pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya yena abhayassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Abhaya's home, and sat down on the seat spread out.

Atha kho abhaya rājakumāro bhagavantaṃ pañītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Then Abhaya served and satisfied the Buddha with his own hands with a variety of delicious foods.

Atha kho abhaya rājakumāro bhagavantaṃ bhuttāvaṃ onīṭapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

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

Ekamantaṃ nisinna kho abhaya rājakumāro bhagavantaṃ etadavoca:

and said to him,

“bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā”ti?

“Sir, might the Realized One utter speech that is disliked by others?”

“Na khvettha, rājakumāra, ekaṃsenā”ti.

“This is no simple matter, prince.”

“Ettha, bhante, anassaṃ nigaṇṭhā”ti.

“Then the Jains have lost in this, sir.”

“Kiṃ pana tvaṃ, rājakumāra, evaṃ vadesi:

“But prince, why do you say that

‘ettha, bhante, anassaṃ nigaṇṭhā’”ti?

the Jains have lost in this?”

“Idhāhaṃ, bhante, yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdim. Ekamantaṃ nisinnaṃ kho maṃ, bhante, nigaṇṭho nāṭaputto etadavoca:

Then Abhaya told the Buddha all that had happened.

‘ehi tvaṃ, rājakumāra, samaṇassa gotamassa vādaṃ āropehi.

Evaṃ te kalyāṇo kittisaddo abbhugacchissati—

abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito”ti.

Evaṃ vutte, ahaṃ, bhante, nigaṇṭhaṃ nāṭaputtaṃ etadavocaṃ:

‘yathā kathaṃ panāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi”ti?

‘Ehi tvaṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi:

“bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā”ti?

Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

“bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā”ti, tamenāṃ tvaṃ evaṃ vadeyyāsi:

“atha kiñcaraḥi te, bhante, puthujjanena nānākaraṇaṃ?

Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā”ti.

Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

“na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā”ti, tamenāṃ tvaṃ evaṃ vadeyyāsi—

atha kiñcaraḥi te, bhante, devadatto byākato:

“āpāyiko devadatto, nerayiko devadatto, kappattho devadatto, atekiccho devadatto”ti?

Tāya ca pana te vācāya devadatto kupito ahosi anattamano’ti.

Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggituṃ na sakkhiti ogilituṃ.

Seyyathāpi nāma purisassa ayosiṅghātakam kaṇthe vilaggam, so neva sakkuṇeyya uggituṃ na sakkuṇeyya ogilituṃ;

evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggituṃ na sakkhiti ogilituṃ”ti.

Tena kho pana samayena daharo kumāro mando uttānaseyyako abhayassa rājakumārassa anke nisinno hoti.

Now at that time a little baby boy was sitting in Prince Abhaya’s lap.

Atha kho bhagavā abhayaṃ rājakumāraṃ etadavoca:

Then the Buddha said to Abhaya,

“Taṃ kiṃ maññasi, rājakumāra,

“What do you think, prince?

sacāyaṃ kumāro tuyhaṃ vā pamādamanvāya dhātiyā vā pamādamanvāya kaṭṭhaṃ vā kaṭhalam vā mukhe āhareyya, kinti naṃ kareyyāsi”ti?

If—because of your negligence or his nurse’s negligence—your boy was to put a stick or stone in his mouth, what would you do to him?”

“Āhareyyassāhaṃ, bhante.

“I’d try to take it out, sir.

Sace, bhante, na sakkuṇeyyaṃ ādikeneva āhattuṃ, vāmena hatthena sīsaṃ pariggahetvā dakkhiṇena hatthena vaṅkaṅguḷiṃ karitvā salohitampi āhareyyam.

If that didn’t work, I’d hold his head with my left hand, and take it out using a hooked finger of my right hand, even if it drew blood.

Taṃ kissa hetu?

Why is that?

Atthi me, bhante, kumāre anukampā”ti.

Because I have compassion for the boy, sir.”

“Evameva kho, rājakumāra, yaṃ tathāgato vācam jānāti abhūtaṃ atacchaṃ anattasaṃhitam sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato vācam bhāsati.

“In the same way, prince, the Realized One does not utter speech that he knows to be untrue, false, and harmful, and which is disliked by others.

Yampi tathāgato vācam jānāti bhūtaṃ tacchaṃ anattasaṃhitam sā ca paresaṃ appiyā amanāpā, tampi tathāgato vācam na bhāsati.

The Realized One does not utter speech that he knows to be true and substantive, but which is harmful and disliked by others.

Yaṅca kho tathāgato vācam jānāti bhūtaṃ tacchaṃ atthasaṃhitam sā ca paresaṃ appiyā amanāpā, tatra kālaṇṇū tathāgato hoti tassā vācāya veyyākaraṇāya.

The Realized One knows the right time to speak so as to explain what he knows to be true, substantive, and beneficial, but which is disliked by others.

Yaṃ tathāgato vācam jānāti abhūtaṃ atacchaṃ anattasaṃhitam sā ca paresaṃ piyā manāpā, na taṃ tathāgato vācam bhāsati.

The Realized One does not utter speech that he knows to be untrue, false, and harmful, but which is liked by others.

Yampi tathāgato vācam jānāti bhūtaṃ tacchaṃ anattasaṃhitam sā ca paresaṃ piyā manāpā tampi tathāgato vācam na bhāsati.

The Realized One does not utter speech that he knows to be true and substantive, but which is harmful, even if it is liked by others.

Yañca tathāgato vācam jānāti bhūtaṃ tacchaṃ atthasaṃhitam sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya.

The Realized One knows the right time to speak so as to explain what he knows to be true, substantive, and beneficial, and which is liked by others.

Taṃ kissa hetu?

Why is that?

Atthi, rājakumāra, tathāgatassa sattesu anukampā”ti.

Because the Realized One has compassion for sentient beings.”

“Yeme, bhante, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatiṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisankharitvā tathāgataṃ upasaṅkamitvā pucchanti,

“Sir, there are clever aristocrats, brahmins, householders, or ascetics who come to see you with a question already planned.

pubbeva nu kho, etaṃ, bhante, bhagavato cetaso parivitakkitaṃ hoti ‘ye maṃ upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi’ti, udāhu ṭhānasovetaṃ tathāgataṃ paṭibhātī”ti?

Do you think beforehand that if they ask you like this, you’ll answer like that, or does the answer just appear to you on the spot?”

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

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

Taṃ kiṃ maññasi, rājakumāra,

What do you think, prince?

kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ”ti?

Are you skilled in the various parts of a chariot?”

“Evaṃ, bhante, kusalo ahaṃ rathassa aṅgapaccaṅgānaṃ”ti.

“I am, sir.”

“Taṃ kiṃ maññasi, rājakumāra,

“What do you think, prince?

ye taṃ upasaṅkamitvā evaṃ puccheyyūṃ:

When they come to you and ask:

‘kiṃ nāmidam rathassa aṅgapaccaṅgaṇaṃ’ti?

‘What’s the name of this chariot part?’

Pubbeva nu kho te etaṃ cetaso parivitakkitaṃ assa ‘ye maṃ upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi’ti, udāhu ṭhānasovetaṃ paṭibhāseyyā”ti?

Do you think beforehand that if they ask you like this, you’ll answer like that, or does the answer appear to you on the spot?”

“Ahañhi, bhante, rathiko saññāto kusalo rathassa aṅgapaccaṅgānaṃ.

“Sir, I’m well-known as a charioteer skilled in a chariot’s parts.

Sabbāni me rathassa aṅgapaccaṅgāni suviditāni.

All the parts are well-known to me.

Ṭhānasovetaṃ maṃ paṭibhāseyyā”ti.

The answer just appears to me on the spot.”

“Evameva kho, rājakumāra, ye te khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi
gahapatiṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisāṅkharitvā tathāgataṃ
upasaṅkamitvā pucchanti, tñānasovetaṃ tathāgataṃ paṭibhāti.

*“In the same way, when clever aristocrats, brahmins, householders, or ascetics come to see me
with a question already planned, the answer just appears to me on the spot.”*

Taṃ kissa hetu?

Why is that?

Sā hi, rājakumāra, tathāgataṃ dhammadhātu suppaṭividdhā yassā dhammadhātuyā
suppaṭividdhattā tñānasovetaṃ tathāgataṃ paṭibhāti”ti.

*Because the Realized One has clearly comprehended the principle of the teachings, so that the
answer just appears to him on the spot.”*

Evam vutte, abhaya rājakumāro bhagavantaṃ etadavoca:

When he had spoken, Prince Abhaya said to the Buddha,

“abhikkantaṃ, bhante, abhikkantaṃ, bhante ... pe ...

“Excellent, sir! Excellent! ...

ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.

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

Abhayarājakumārasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

Bahuvedanīyasutta

The Many Kinds of Feeling

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho pañcakaṅgo thapati yenāyasmā udāyī tenupasaṅkami; upasaṅkamitvā āyasmantaṃ udāyīṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

Then the master builder Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and said to him,

“kati nu kho, bhante udāyī, vedanā vuttā bhagavatā”ti?

“Sir, how many feelings has the Buddha spoken of?”

“Tisso kho, thapati, vedanā vuttā bhagavatā.

“Master builder, the Buddha has spoken of three feelings:

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—
pleasant, painful, and neutral.

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.

The Buddha has spoken of these three feelings.”

Evam vutte, pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

When he said this, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā;

“Sir, Udāyī, the Buddha hasn't spoken of three feelings.

dve vedanā vuttā bhagavatā—

He's spoken of two feelings:

sukhā vedanā, dukkhā vedanā.
pleasant and painful.

Yāyaṃ, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇīte sukhe vuttā bhagavatā”ti.

The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”

Dutiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatiṃ etadavoca:

For a second time, Udāyī said to Pañcakaṅga,

“na kho, gahapati, dve vedanā vuttā bhagavatā;

“The Buddha hasn't spoken of two feelings,

tisso vedanā vuttā bhagavatā.

he's spoken of three.”

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.

Dutiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

For a second time, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā;

“The Buddha hasn't spoken of three feelings,

dve vedanā vuttā bhagavatā—

he's spoken of two.”

sukhā vedanā, dukkhā vedanā.

Yāyaṃ, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇīte sukhe vuttā bhagavatā”ti.

Tatiyampi kho āyasmā udāyī pañcakaṅgaṃ thapatiṃ etadavoca:

And for a third time, Udāyī said to Pañcakaṅga,

“na kho, thapati, dve vedanā vuttā bhagavatā;

“The Buddha hasn’t spoken of two feelings,

tisso vedanā vuttā bhagavatā.

he’s spoken of three.”

Sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā—

imā kho, thapati, tisso vedanā vuttā bhagavatā”ti.

Tatiyampi kho pañcakaṅgo thapati āyasmantaṃ udāyīṃ etadavoca:

And for a third time, Pañcakaṅga said to Udāyī,

“na kho, bhante udāyī, tisso vedanā vuttā bhagavatā,

“The Buddha hasn’t spoken of three feelings,

dve vedanā vuttā bhagavatā—

he’s spoken of two.”

sukhā vedanā, dukkhā vedanā.

Yāyaṃ, bhante, adukkhamasukhā vedanā santasmiṃ esā paṇīte sukhe vuttā bhagavatā”ti.

Neva kho sakkhi āyasmā udāyī pañcakaṅgaṃ thapatiṃ saññāpetuṃ, na panāsakkhi pañcakaṅgo thapati āyasmantaṃ udāyīṃ saññāpetuṃ.

But neither was able to persuade the other.

Assosi kho āyasmā ānando āyasmato udāyissa pañcakaṅgena thapatinā saddhiṃ imaṃ kathāsallāpaṃ.

Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga.

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Then he went up to the Buddha, bowed, sat down to one side,

Ekamantaṃ nisinno kho āyasmā ānando yāvatako ahosi āyasmato udāyissa pañcakaṅgena thapatinā saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

and informed the Buddha of all they had discussed.

Evam vutte, bhagavā āyasmantaṃ ānantaṃ etadavoca:

When he had spoken, the Buddha said to him:

“santaññeva kho, ānanda, pariyāyaṃ pañcakaṅgo thapati udāyissa nābbhanumodi, santaññeva ca pana pariyāyaṃ udāyī pañcakaṅgassa thapatissa nābbhanumodi.

“Ānanda, the explanation by the mendicant Udāyī, which the master builder Pañcakaṅga didn’t agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn’t agree with, was also quite correct.

Dvepānanda, vedanā vuttā mayā pariyāyena, tissopi vedanā vuttā mayā pariyāyena, pañcapi vedanā vuttā mayā pariyāyena, chapi vedanā vuttā mayā pariyāyena, aṭṭhārasapi vedanā vuttā mayā pariyāyena, chattiṃsapi vedanā vuttā mayā pariyāyena, aṭṭhasatampi vedanā vuttā mayā pariyāyena.

In one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

Evam pariyāyadesito kho, ānanda, mayā dhammo.

I've explained the teaching in all these different ways.

Evam pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ na samanujānissanti na samanumaññissanti na samanumodissanti tesametam pātikaṅkham—bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharissanti.

This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words.

Evam pariyāyadesito kho, ānanda, mayā dhammo.

I've explained the teaching in all these different ways.

Evam pariyāyadesite kho, ānanda, mayā dhamme ye aññamaññassa subhāsitaṃ sulapitaṃ samanujānissanti samanumaññissanti samanumodissanti tesametam pātikaṅkham—samaggā sammodamānā avivadamānā khīrodakābhūtā aññamaññaṃ piyacakkhūhi sampassantā viharissanti.

This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

Pañca kho ime, ānanda, kāmaguṇā.

There are these five kinds of sensual stimulation.

Katame pañca?

What five?

Cakkhuviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

sotaviññeyyā saddā ... pe ...

Sounds known by the ear ...

ghānaviññeyyā gandhā ... pe ...

Smells known by the nose ...

jivhāviññeyyā rasā ... pe ...

Tastes known by the tongue ...

kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—

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

ime kho, ānanda, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

Yaṃ kho, ānanda, ime pañca kāmaguṇe paṭicca uppajjati sukhaṃ somanassaṃ idaṃ vuccati kāmasukhaṃ.

The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

Yo kho, ānanda, evaṃ vadeyya: 'etaparamaṃ sattā sukhaṃ somanassaṃ paṭisaṃvedentī'ti, idaṃassa nānujānāmi.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that.

Taṃ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu vivicceva 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.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

This is a pleasure that is finer than that.

Yo kho, ānanda, evaṃ vadeyya: 'etaparamaṃ sattā sukhaṃ somanassaṃ
paṭisaṃvedenti' ti, idamassa nānujānāmi.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that.

Taṃ kissa hetu?

Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ
upasampajja viharati.

It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. ...

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja viharati.

It's when, 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.' ...

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu sukhassa ca pahānā ... pe ... catuttham jhānaṃ upasampajja viharati.

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

Idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañcāyatanam upasampajja viharati.

It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. ...

Idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu sabbaso ākāsañcāyatanam samatikkamma 'anantaṃ viññāna'ti viññānañcāyatanam upasampajja viharati.

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

Idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa?

And what is that pleasure?

Idhānanda, bhikkhu sabbaso viññānañcāyatanam samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanam upasampajja viharati.

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

Idaṃ kho, ānanda, etaṃhā sukhā aññaṃ sukhaṃ abhikkantataraṇa paṇītaraṇa.

Yo kho, ānanda, evaṃ vadeyya ...

pe

There is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītarañca?
And what is that pleasure?

Idhānanda, bhikkhu sabbaso ākiñcaññāyatanam samatikkamma
nevasaññānāsaññāyatanam upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītarañca.
This is a pleasure that is finer than that.

Yo kho, ānanda, evaṃ vadeyya: ‘etaparamaṃ sattā sukhaṃ somanassaṃ
paṭisaṃvedentī’ti, idamassa nānujānāmi.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that.

Taṃ kissa hetu?
Why is that?

Atthānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītarañca.
Because there is another pleasure that is finer than that.

Katamañcānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītarañca?
And what is that pleasure?

Idhānanda, bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma
saññāvedayitanirodham upasampajja viharati.

It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling.

Idaṃ kho, ānanda, etamhā sukhā aññaṃ sukhaṃ abhikkantatarañca paṇītarañca.
This is a pleasure that is finer than that.

Ṭhānaṃ kho panetaṃ, ānanda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:
It's possible that wanderers who follow other paths might say,

‘saññāvedayitanirodham samaṇo gotamo āha; tañca sukhasmiṃ paññāpeti.
‘The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness.

Tayidaṃ kimsu, tayidaṃ kathaṃsū’ti?
What's up with that?’

Evamvādino, ānanda, aññatitthiyā paribbājakā evamassu vacanīyā:
When wanderers who follow other paths say this, you should say to them,

‘na kho, āvuso, bhagavā sukhaṃyeva vedanaṃ sandhāya sukhasmiṃ paññāpeti;
‘Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling.

api ca, āvuso, yattha yattha sukhaṃ upalabbhati yaṃ yaṃ taṃ taṃ tathāgato
sukhasmiṃ paññāpeti””ti.
The Realized One describes pleasure as included in happiness wherever it's found, and in whatever context.””

Idamavoca bhagavā.
That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.
Satisfied, Venerable Ānanda was happy with what the Buddha said.

Bahavedanīyasuttaṃ niṭṭhitaṃ navamaṃ.

Apaṇṇakasutta

Guaranteed

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena sālā nāma kosalanāṃ brāhmaṇagāmo tadavasari.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

Assosum kho sāleyyakā brāhmaṇagahapatikā:

The brahmins and householders of Sālā heard:

“samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ sālāṃ anuppatto.

“It seems the ascetic Gotama—a Śakyan, gone forth from a Śakyan family—wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

He has this good reputation:

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

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

So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hoti”ti.

It’s good to see such perfected ones.”

Atha kho sāleyyakā brāhmaṇagahapatikā yena bhagavā tenupasaṅkamimsu;

upasaṅkamitvā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu.

Appekacce bhagavatā saddhiṃ sammodimsu; sammodanīyaṃ kathaṃ sāraṇīyaṃ

vitisāretvā ekamantaṃ nisīdimsu. Appekacce yena bhagavā tenañjaliṃ paṇāmetvā

ekamantaṃ nisīdimsu. Appekacce bhagavato santike nāmagottaṃ sāvetvā

ekamantaṃ nisīdimsu. Appekacce tuṇhībhūtā ekamantaṃ nisīdimsu. Ekamantaṃ

nisinne kho sāleyyake brāhmaṇagahapatike bhagavā etadavoca:

Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

The Buddha said to them:

“atthi pana vo, gahapatayo, koci manāpo satthā yasmim vo ākāravatī saddhā paṭiladdhā”ti?

“So, householders, is there some other teacher you’re happy with, in whom you have acquired grounded faith?”

“Natthi kho no, bhante, koci manāpo satthā yasmim no ākāravatī saddhā paṭiladdhā”ti.

“No, sir.”

“Manāpaṃ vo, gahapatayo, satthāraṃ alabhanthēhi ayaṃ apaṇṇako dhammo samādāya vattitabbo.

“Since you haven’t found a teacher you’re happy with, you should undertake and implement this guaranteed teaching.

Apaṇṇako hi, gahapatayo, dhammo samatto samādinno, so vo bhavissati dīgharattaṃ hitāya sukhāya.

For when the guaranteed teaching is undertaken, it will be for your lasting welfare and happiness.

Katamo ca, gahapatayo, apaṇṇako dhammo?

And what is the guaranteed teaching?

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

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

‘natthi dinnam, natthi yittham, natthi hutam; natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko; natthi mātā, natthi pitā; natthi sattā opapātikā; natthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti.

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

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā.

And there are some ascetics and brahmins whose doctrine directly contradicts this.

Te evamāhaṃsu:

They say:

‘atthi dinnam, atthi yittham, atthi hutam; atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko; atthi ayaṃ loko, atthi paro loko; atthi mātā, atthi pitā; atthi sattā opapātikā; atthi loke samaṇabrāhmaṇā sammaggatā sammā paṭipannā ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti.

‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There is obligation to mother and father. There are beings reborn spontaneously. And there are ascetics and brahmins who are well attained and practiced, and who describe the afterlife after realizing it with their own insight.’

Taṃ kiṃ maññatha, gahapatayo:

What do you think, householders?

‘nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā’”ti?

Don’t these doctrines directly contradict each other?”

“Evaṃ, bhante”.

“Yes, sir.”

“Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Since this is so, consider those ascetics and brahmins whose view is that

‘natthi dinnam, natthi yittham ... pe ... ye imaṇca lokaṃ paraṇca lokaṃ sayam abhiññā sacchikatvā pavedentī’ti

there’s no meaning in giving, etc.

tesametaṃ pāṭikaṅkhaṃ—yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ—ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme samādāya vattissanti.

You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Na hi te bhonto samanabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnaṃ okāraṃ saṃkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva pana paraṃ lokaṃ 'natthi paro loko' tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi.

Moreover, since there actually is another world, their view that there is no other world is wrong view.

Santaṃyeva kho pana paraṃ lokaṃ 'natthi paro loko'ti saṅkappeti; svāssa hoti micchāsāṅkappo.

Since there actually is another world, their thought that there is no other world is wrong thought.

Santaṃyeva kho pana paraṃ lokaṃ 'natthi paro loko'ti vācaṃ bhāsati; sāssa hoti micchāvācā.

Since there actually is another world, their speech that there is no other world is wrong speech.

Santaṃyeva kho pana paraṃ lokaṃ 'natthi paro loko'ti āha; ye te arahanto paralokaviduno tesamayaṃ paccanīkaṃ karoti.

Since there actually is another world, in saying that there is no other world they contradict those perfected ones who know the other world.

Santaṃyeva kho pana paraṃ lokaṃ 'natthi paro loko'ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti.

Since there actually is another world, in convincing another that there is no other world they are convincing them to accept an untrue teaching.

Tāya ca pana asaddhammasaññattiyā attānukkamseti, paraṃ vambheti.

And on account of that they glorify themselves and put others down.

Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupatṭhitaṃ—

So they give up their former ethical conduct and are established in unethical conduct.

ayaṇca micchādiṭṭhi micchāsāṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attukkamsanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

Tatra, gahapatayo, viññū puriso iti patisañcikkhati:

A sensible person reflects on this matter in this way:

'sace kho natthi paro loko evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sothhimattānaṃ karissati;

If there is no other world, when this individual's body breaks up they will keep themselves safe.

sace kho atthi paro loko, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapajjissati.

And if there is another world, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Kāmaṃ kho pana māhu paro loko, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;

But let's assume that those who say that there is no other world are correct.

atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho—dussīlo purisapuggalo micchādiṭṭhi natthikavādo'ti.

Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, a nihilist.'

Sace kho attheva paro loko, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaḥ—

But if there really is another world, they lose on both counts.

yañca dittheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Evamassāyaṃ apanṇako dhammo dussamatto samādinno, ekaṃsaṃ pharitvā tiṭṭhati, riñcati kusalāṃ thānaṃ.

They have wrongly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃditṭhino:

Since this is so, consider those ascetics and brahmins whose view is that

‘atthi dinnaṃ ... pe ... ye imaṇca lokaṃ paraṇca lokaṃ sayaṃ abhiññā sacchikatvā pavedentī’ti

there is meaning in giving, etc.

tesametaṃ pāṭikaṅkhaṃ—yamidaṃ kāyaduccariṭaṃ, vacīduccariṭaṃ, manoduccariṭaṃ—ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucariṭaṃ, vacīsucariṭaṃ, manosucariṭaṃ—ime tayo kusale dhamme samādāya vattissanti.

You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ tissa diṭṭhi hoti; sāssa hoti samādiṭṭhi.

Moreover, since there actually is another world, their view that there is another world is right view.

Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ti saṅkappeti; svāssa hoti sammāsaṅkappo.

Since there actually is another world, their thought that there is another world is right thought.

Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ti vācaṃ bhāsati; sāssa hoti sammāvācā.

Since there actually is another world, their speech that there is another world is right speech.

Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ti āha; ye te arahanto paralokaviduno tesamayaṃ na paccanīkaṃ karoti.

Since there actually is another world, in saying that there is another world they don’t contradict those perfected ones who know the other world.

Santaṃyeva kho pana paraṃ lokaṃ ‘atthi paro loko’ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti.

Since there actually is another world, in convincing another that there is another world they are convincing them to accept a true teaching.

Tāya ca pana saddhammasaññattiyā nevattānukkaṃseti, na paraṃ vambheti.

And on account of that they don’t glorify themselves or put others down.

Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupaṭṭhitaṃ—

So they give up their former unethical conduct and are established in ethical conduct.

ayañca sammāditṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññāti anattukaṃsaṇā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammāditṭhipaccayā.

And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati:

A sensible person reflects on this matter in this way:

‘sace kho atthi paro loko, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjissati.

‘If there is another world, when this individual’s body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Kāmaṃ kho pana māhu paro loko, hotu nesam bhavataṃ samaṇabrāhmaṇānaṃ saccam vacanaṃ;

But let’s assume that those who say that there is no other world are correct.

atha ca panāyaṃ bhavaṃ purisapuggalo dittheva dhamme viññūnaṃ pāsaṃso—silavā purisapuggalo sammāditṭhi atthikavādo’ti.

Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms a positive teaching.’

Sace kho attheva paro loko, evaṃ imassa bhoto purisapuggalassa ubhayattha kataggaho—

So if there really is another world, they win on both counts.

yañca dittheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapajjissati.

For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Evamassāyaṃ apaṇṇako dhammo susamatto samādinno ubhayaṃsaṃ pharitvā tiṭṭhati, riñcati akusalam tṇānaṃ.

They have rightly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃditṭhino:

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

‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pānamatipātayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, parādāraṃ gacchato, musā bhaṇato; karoto na karīyati pāpaṃ.

‘The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

Khurapariyanta cepi cakkena yo imissā pathaviyā pāne ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.

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

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

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

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

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

Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṣsa āgamo'ti.
In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā
ujjuvipaccanīkavādā te evamaḥṃsu:

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say:

'karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato,
kilamato kilamāpayato, phandato phandāpayato, pānamatipātayato, adinnaṃ
ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato,
paradāraṃ gacchato, musā bhaṇato; karoto karīyati pāpaṃ.

'The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do a bad deed when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie.

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

If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil.

Dakkhiṇāncepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento,
pacanto pācento; atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil.

Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento; atthi
tatonidānaṃ puññaṃ, atthi puññaṣsa āgamo.

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit.

Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññaṣsa āgamo'ti.

In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.'

Taṃ kiṃ maññātha, gahapatayo,

What do you think, householders?

nanume samaṇabrāhmaṇā aññaṃaṇṇassa ujuvipaccanīkavādā'ti?

Don't these doctrines directly contradict each other?"

"Evaṃ, bhante".

"Yes, sir."

"Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃditṭhino:

"Since this is so, consider those ascetics and brahmins whose view is that

'karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato,
kilamato kilamāpayato, phandato phandāpayato, pānamatipātayato, adinnaṃ
ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato,
paradāraṃ gacchato, musā bhaṇato; karoto na karīyati pāpaṃ.

the one who acts does nothing wrong when they punish, etc.

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

Dakkhiṇāncepi gaṅgāya tīraṃ gaccheyya hananto ghātento ... pe ... dānena damena
saṃyamena saccavajjena natthi puññaṃ, natthi puññaṣsa āgamo'ti

tesametaṃ pāṭikaṅkhaṃ—yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ,
manosucaritaṃ—ime tayo kusale dhamme abhinivajjetvā yamidaṃ kāyaduccaritaṃ,
vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme samādāya vattissanti.

You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisamsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā' tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi.

Moreover, since action actually does have an effect, their view that action is ineffective is wrong view.

Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā'ti saṅkappeti; svāssa hoti micchāsāṅkappo.

Since action actually does have an effect, their thought that action is ineffective is wrong thought.

Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā'ti vācaṃ bhāsati; sāssa hoti micchāvācā.

Since action actually does have an effect, their speech that action is ineffective is wrong speech.

Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā'ti āha, ye te arahanto kiriyavādā tesamayaṃ paccanīkaṃ karoti.

Since action actually does have an effect, in saying that action is ineffective they contradict those perfected ones who teach that action is effective.

Santaṃyeva kho pana kiriyāṃ 'natthi kiriyā'ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti.

Since action actually does have an effect, in convincing another that action is ineffective they are convincing them to accept an untrue teaching.

Tāya ca pana asaddhammasaññattiyā attānukkamaṃseti, paraṃ vambheti.

And on account of that they glorify themselves and put others down.

Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhitaṃ—

So they give up their former ethical conduct and are established in unethical conduct.

ayaṅca micchādiṭṭhi micchāsāṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attukkamsanā paravambhanā. Evaṃassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

Tatra, gahapatayo, viññū puriso iti patisañcikkhati:

A sensible person reflects on this matter in this way:

'sace kho natthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthimattānaṃ karissati;

If there is no effective action, when this individual's body breaks up they will keep themselves safe.

sace kho atthi kiriyā evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

And if there is effective action, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Kāmaṃ kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;

But let's assume that those who say that there is no effective action are correct.

atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho—dussīlo purisapuggalo micchādiṭṭhi akiriyavādo'ti.

Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies the efficacy of action.'

Sace kho attheva kiriyā, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho—

But if there really is effective action, they lose on both counts.

yañca dittheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Evamassāyaṃ apanṇako dhammo dussamatto samādinno, ekaṃsaṃ pharitivā tiṭṭhati, riñcati kusalāṃ thānaṃ.

They have wrongly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃditṭhino:

Since this is so, consider those ascetics and brahmins whose view is that

‘karoto kārayato, chindato chedāpayato, pacato pācāpayato, socayato socāpayato, kilamato kilamāpayato, phandato phandāpayato, pānamatiṭṭhayaṃ, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, paradāraṃ gacchato, musā bhaṇato; karoto kariyati pāpaṃ.

the one who acts does a bad deed when they punish, etc.

Khurapariyantaṃ cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalāṃ ekaṃ maṃsapuñjaṃ kareyya, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

Dakkhiṇaṃ cepi gaṅgāya tīraṃ gaccheyya hananto ghātento, chindanto chedāpento, pacanto pācanto, atthi tatonidānaṃ pāpaṃ, atthi pāpassa āgamo.

Uttaraṇaṃ cepi gaṅgāya tīraṃ gaccheyya dadanto dāpento, yajanto yajāpento, atthi tatonidānaṃ puññaṃ, atthi puññaṃ āgamo. Dānena damena saṃyamena saccavajjena atthi puññaṃ, atthi puññaṃ āgamo’ti

tesametaṃ pāṭikaṅkhaṃ yamidaṃ kāyaduccariṭṭhaṃ, vacīduccariṭṭhaṃ, manoduccariṭṭhaṃ—ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucariṭṭhaṃ, vacīsucariṭṭhaṃ, manosucariṭṭhaṃ—ime tayo kusale dhamme samādāya vattissanti.

You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana kiriyaṃ ‘atthi kiriya’ tissa diṭṭhi hoti; sāssa hoti sammādiṭṭhi.

Moreover, since action actually does have an effect, their view that action is effective is right view.

Santaṃyeva kho pana kiriyaṃ ‘atthi kiriya’ti saṅkappeti; svāssa hoti sammāsaṅkappo.

Since action actually does have an effect, their thought that action is effective is right thought.

Santaṃyeva kho pana kiriyaṃ ‘atthi kiriya’ti vācaṃ bhāsatī; sāssa hoti sammāvācā.

Since action actually does have an effect, their speech that action is effective is right speech.

Santaṃyeva kho pana kiriyaṃ ‘atthi kiriya’ti āha; ye te arahanto kiriyaṃ vadātesamayaṃ na paccaṇikaṃ karoti.

Since action actually does have an effect, in saying that action is effective they don’t contradict those perfected ones who teach that action is effective.

Santaṃyeva kho pana kiriyaṃ ‘atthi kiriya’ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti.

Since action actually does have an effect, in convincing another that action is effective they are convincing them to accept a true teaching.

Tāya ca pana saddhammasaññattiyā nevattānukkamseti, na paraṃ vambhethi.
And on account of that they don’t glorify themselves or put others down.

Iti pubbeva kho panassa dussīlyaṃ pahīnaṃ hoti, susīlyaṃ paccupatthitaṃ—
So they give up their former unethical conduct and are established in ethical conduct.

ayañca sammāditthi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaññatti anattukkamsanā aparavambhanā. Evamassime aneke kusalā dhammā sambhavanti sammāditthipaccayā.

And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisaṅcikkhati:
A sensible person reflects on this matter in this way:

‘sace kho atthi kiriyā, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedā paraṃ maraṇā sugatim saggaṃ lokaṃ upapajjissati.
‘If there is effective action, when this individual’s body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Kāmaṃ kho pana māhu kiriyā, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;
But let’s assume that those who say that there is no effective action are correct.

atha ca paṇāyaṃ bhavaṃ purisapuggalo dittheva dhamme viññūnaṃ pāsaṃso—sīlavā purisapuggalo sammāditthi kiriyavādo’ti.
Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms the efficacy of action.’

Sace kho attheva kiriyā, evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭaggaho—
So if there really is effective action, they win on both counts.

yañca dittheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedā paraṃ maraṇā sugatim saggaṃ lokaṃ upapajjissati.
For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Evamassāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharitvā tiṭṭhati, riñcati akusalaṃ thānaṃ.
They have rightly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃditthino:
There are some ascetics and brahmins who have this doctrine and view:

‘natthi hetu, natthi paccayo sattānaṃ saṃkilesāya;
‘There is no cause or condition for the corruption of sentient beings.

ahetū appaccayā sattā saṅkilissanti.
Sentient beings are corrupted without cause or reason.

Natthi hetu, natthi paccayo sattānaṃ visuddhiyā;
There’s no cause or condition for the purification of sentient beings.

ahetū appaccayā sattā visujjhanti.
Sentient beings are purified without cause or reason.

Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo;
There is no power, no energy, no manly strength or vigor.

sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā
niyatisaṃgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti.
*All sentient beings, all living creatures, all beings, all souls lack control, power, and energy.
Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six
classes of rebirth.’*

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā
ujjuvippaccanīkavādā.
And there are some ascetics and brahmins whose doctrine directly contradicts this.

Te evamāhaṃsu:
They say:

‘atthi hetu, atthi paccayo sattānaṃ saṃkilesāya;
‘There is a cause and condition for the corruption of sentient beings.

sahetū sappaccayā sattā saṅkilissanti.
Sentient beings are corrupted with cause and reason.

Atthi hetu, atthi paccayo sattānaṃ visuddhiyā;
There is a cause and condition for the purification of sentient beings.

sahetū sappaccayā sattā visujjhanti.
Sentient beings are purified with cause and reason.

Atthi balaṃ, atthi vīriyaṃ, atthi purisaṭhāmo, atthi purisaṇarakkamo;
There is power, energy, manly strength and vigor.

na sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā
niyatisaṃgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti.
*It is not the case that all sentient beings, all living creatures, all beings, all souls lack control,
power, and energy, or that, molded by destiny, circumstance, and nature, they experience
pleasure and pain in the six classes of rebirth.’*

Taṃ kiṃ maññaṇa, gahapatayo,
What do you think, householders?

nanume samaṇabrāhmaṇā aññaṃaññaṃ ujuvippaccanīkavādā”ti?
Don’t these doctrines directly contradict each other?”

“Evaṃ, bhante”.
“Yes, sir.”

“Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādino evaṃditthino:
“Since this is so, consider those ascetics and brahmins whose view is that

‘natthi hetu, natthi paccayo sattānaṃ saṅkilesāya;
there’s no cause or condition for the corruption of sentient beings, etc.

ahetū appaccayā sattā saṅkilissanti.
-

Natthi hetu, natthi paccayo sattānaṃ visuddhiyā;
-

ahetū appaccayā sattā visujjhanti.
-

Natthi balaṃ, natthi vīriyaṃ, natthi purisaṭhāmo, natthi purisaṇarakkamo; sabbe
sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā
niyatisaṃgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhaṃ paṭisaṃvedentī’ti
-

tesametāṃ pāṭikaṅkhaṃ—yamidāṃ kāyasucaritaṃ, vacīsucaritaṃ,
manosucaritaṃ—ime tayo kusale dhamme abhinivajjetvā yamidāṃ kāyaduccaritaṃ,
vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme samādāya vattissanti.
*You can expect that they will reject good conduct by way of body, speech, and mind, and
undertake and implement bad conduct by way of body, speech, and mind.*

Taṃ kissa hetu?

Why is that?

Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādīnaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana hetuṃ 'natthi hetū' tissa diṭṭhi hoti; sāssa hoti micchādiṭṭhi.

Moreover, since there actually is causality, their view that there is no causality is wrong view.

Santaṃyeva kho pana hetuṃ 'natthi hetū'ti saṅkappeti; svāssa hoti micchāsāṅkappo.

Since there actually is causality, their thought that there is no causality is wrong thought.

Santaṃyeva kho pana hetuṃ 'natthi hetū'ti vācaṃ bhāsati; sāssa hoti micchāvācā.

Since there actually is causality, their speech that there is no causality is wrong speech.

Santaṃyeva kho pana hetuṃ 'natthi hetū'ti āha; ye te arahanto hetuvādā tesamayaṃ paccanīkaṃ karoti.

Since there actually is causality, in saying that there is no causality they contradict those perfected ones who teach that there is causality.

Santaṃyeva kho pana hetuṃ 'natthi hetū'ti paraṃ saññāpeti; sāssa hoti asaddhammasaññatti.

Since there actually is causality, in convincing another that there is no causality they are convincing them to accept an untrue teaching.

Tāya ca pana asaddhammasaññattiyā attānukkamaṃseti, paraṃ vambheti.

And on account of that they glorify themselves and put others down.

Iti pubbeva kho panassa susīlyaṃ pahīnaṃ hoti, dussīlyaṃ paccupaṭṭhitaṃ—

So they give up their former ethical conduct and are established in unethical conduct.

ayaṅca micchādiṭṭhi micchāsāṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaññatti attānukkamaṃsanā paravambhanā. Evamassime aneke pāpakā akusalā dhammā sambhavanti micchādiṭṭhipaccayā.

And that is how wrong view gives rise to these many bad, unskillful qualities—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

Tatra, gahapatayo, viññū puriso iti patisañcikkhati:

A sensible person reflects on this matter in this way:

'sace kho natthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā sotthimattānaṃ karissati;

If there is no causality, when this individual's body breaks up they will keep themselves safe.

sace kho atthi hetu, evamayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

And if there is causality, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Kāmaṃ kho pana māhu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ;

But let's assume that those who say that there is no causality are correct.

atha ca panāyaṃ bhavaṃ purisapuggalo diṭṭheva dhamme viññūnaṃ gārayho—dussīlo purisapuggalo micchādiṭṭhi ahetukavādo'ti.

Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies causality.'

Sace kho attheva hetu, evaṃ imassa bhoto purisapuggalassa ubhayattha kaliggaho—

But if there really is causality, they lose on both counts.

yañca dītheva dhamme viññūnaṃ gārayho, yañca kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati.

For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.

Evamassāyaṃ apanṇako dhammo dussamatto samādinno, ekaṃsaṃ pharitvā tiṭṭhati, riñcati kusalāṃ thānaṃ.

They have wrongly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Tatra, gahapatayo, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdīṭṭhino:

Since this is so, consider those ascetics and brahmins whose view is that

‘atthi hetu, atthi paccayo sattānaṃ saṅkilesāya;

there is a cause and condition for the corruption of sentient beings, etc.

sahetū sappaccayā sattā saṅkilissanti.

Atthi hetu, atthi paccayo sattānaṃ visuddhiyā;

sahetū sappaccayā sattā visujjhanti.

Atthi balā, atthi vīriyaṃ, atthi purisathāmo, atthi purisaparakkamo; na sabbe sattā sabbe pānā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatiabhāvaparīṇatā chasvevābhijāṭisū sukhadukkhaṃ paṭisaṃvedenti ti

tesametaṃ pāṭikaṅkhaṃ—yamidaṃ kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ—ime tayo akusale dhamme abhinivajjetvā yamidaṃ kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ—ime tayo kusale dhamme samādhāya vattissanti.

You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind.

Taṃ kissa hetu?

Why is that?

Passanti hi te bhonto samaṇabrāhmaṇā akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ tissa dīṭṭhi hoti; sāssa hoti sammādīṭṭhi.

Moreover, since there actually is causality, their view that there is causality is right view.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti saṅkappeti; svāssa hoti sammāsaṅkappo.

Since there actually is causality, their thought that there is causality is right thought.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti vācaṃ bhāseti; sāssa hoti sammāvācā.

Since there actually is causality, their speech that there is causality is right speech.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti āha, ye te arahanto hetuvādā tesamayaṃ na paccanīkaṃ karoti.

Since there actually is causality, in saying that there is causality they don’t contradict those perfected ones who teach that there is causality.

Santaṃyeva kho pana hetuṃ ‘atthi hetū’ ti paraṃ saññāpeti; sāssa hoti saddhammasaññatti.

Since there actually is causality, in convincing another that there is causality they are convincing them to accept a true teaching.

Tāya ca pana saddhammasaññattiyā nevattānukkamaṃseti, na paraṃ vambheti.

And on account of that they don’t glorify themselves or put others down.

Iti pubbeva kho panassa dussīlyam pahīnaṃ hoti, susīlyam paccupatthitaṃ—
So they give up their former unethical conduct and are established in ethical conduct.

ayañca sammāditthi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā
saddhammasaññāti anattukaṃsaṇā aparavambhaṇā. Evamassime aneke kusalā
dhammā sambhavanti sammāditthipaccayā.

And that is how right view gives rise to these many skillful qualities—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

Tatra, gahapatayo, viññū puriso iti paṭisaṅcikkhati: ‘sace kho atthi hetu, evamayam
bhavam purisapuggalo kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ
upapajjissati.

A sensible person reflects on this matter in this way: ‘If there is causality, when this individual’s body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Kāmaṃ kho pana māhu hetu, hotu nesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ
vacanaṃ;

But let’s assume that those who say that there is no causality are correct.

atha ca panāyam bhavam purisapuggalo dittheva dhamme viññūnaṃ
pāsaṃso—sīlavā purisapuggalo sammāditthi hetuvādo’ti.

Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms causality.

Sace kho atthi hetu, evaṃ imassa bhoṭo purisapuggalassa ubhayattha kaṭaggaho—
So if there really is causality, they win on both counts.

yañca dittheva dhamme viññūnaṃ pāsaṃso, yañca kāyassa bhedaṃ param maraṇā
sugatiṃ saggaṃ lokaṃ upapajjissati.

For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm.

Evamassāyaṃ apaṇṇako dhammo susamatto samādinno, ubhayaṃsaṃ pharitvā
tiṭṭhati, riñcati akusalaṃ thānaṃ.

They have rightly undertaken this guaranteed teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃditthino:

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

‘natthi sabbaso āruppā’ti.

‘There are no totally formless states of meditation.’

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā
ujuvipaccanīkavādā.

And there are some ascetics and brahmins whose doctrine directly contradicts this.

Te evamāhaṃsu:

They say:

‘atthi sabbaso āruppā’ti.

‘There are totally formless states of meditation.’

Taṃ kiṃ maññatha, gahapatayo,

What do you think, householders?

nanume samaṇabrāhmaṇā aññamaññassa ujuvipaccanīkavādā’ti?

Don’t these doctrines directly contradict each other?”

“Evam, bhante”.

“Yes, sir.”

“Tatra, gahapatayo, viññū puriso iti paṭisaṅcikkhati—

“A sensible person reflects on this matter in this way:

ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

‘Some ascetics and brahmins say that

‘natthi sabbaso āruppā’ti, idaṃ me adiṭṭhaṃ;

there are no totally formless meditations, but I have not seen that.

yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

Some ascetics and brahmins say that

‘atthi sabbaso āruppā’ti, idaṃ me aviditaṃ.

there are totally formless meditations, but I have not known that.

Ahañceva kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ—

Without knowing or seeing, it would not be appropriate for me to take one side and declare,

idameva saccaṃ, moghamaññanti, na metaṃ assa patirūpaṃ.

‘This is the only truth, other ideas are silly.’

Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

If those ascetics and brahmins who say that

‘natthi sabbaso āruppā’ti, sace tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, thaṇametaṃ vijjati—

there are no totally formless meditations are correct, it is possible

ye te devā rūpino manomayā, apaṇṇakaṃ me tatrūpapatti bhavissati.

that I will be guaranteed rebirth among the gods who possess form and made of mind.

Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

If those ascetics and brahmins who say that

‘atthi sabbaso āruppā’ti, sace tesāṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, thaṇametaṃ vijjati—

there are totally formless meditations are correct, it is possible

ye te devā arūpino saññāmayā, apaṇṇakaṃ me tatrūpapatti bhavissati.

that I will be guaranteed rebirth among the gods who are formless and made of perception.

Dissanti kho pana rūpādhikaraṇaṃ

danḍādānasatthādānakalahaviggahavivādaturvaṃtuvatpesuññamusāvādā.

Now, owing to form, bad things are seen: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies.

‘Natthi kho panetaṃ sabbaso arūpe’ti.

But those things don’t exist where it is totally formless.’

So iti paṭisaṅkhāya rūpānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding forms.

Santi, gahapatayo, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

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

‘natthi sabbaso bhavanirodho’ti.

‘There is no such thing as the total cessation of future lives.’

Tesaṃyeva kho, gahapatayo, samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā ujuvipaccanīkavādā.

And there are some ascetics and brahmins whose doctrine directly contradicts this.

Te evamāhaṃsu:

They say:

‘atthi sabbaso bhavanirodho’ti.

‘There is such a thing as the total cessation of future lives.’

Taṃ kiṃ maññatha, gahapatayo,

What do you think, householders?

nanume samaṇabrāhmaṇā aññaṃaññaṃssa ujuvipaccanīkavādā”ti?

Don't these doctrines directly contradict each other?"

“Evam, bhante”.

“Yes, sir.”

“Tatra, gahapatayo, viññū puriso iti paṭisañcikkhati—

“A sensible person reflects on this matter in this way:

ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

‘Some ascetics and brahmins say that

‘natthi sabbaso bhavanirodho’ti, idaṃ me adiṭṭhaṃ;

there is no such thing as the total cessation of future lives, but I have not seen that.

yepi te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

Some ascetics and brahmins say that

‘atthi sabbaso bhavanirodho’ti, idaṃ me aviditaṃ.

there is such a thing as the total cessation of future lives, but I have not known that.

Ahañceva kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ—

Without knowing or seeing, it would not be appropriate for me to take one side and declare,

idameva saccaṃ, moghaṃaññanti, na metaṃ assa patirūpaṃ.

‘This is the only truth, other ideas are silly.’

Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

If those ascetics and brahmins who say that

‘natthi sabbaso bhavanirodho’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, thānametaṃ vijjati—

there is no such thing as the total cessation of future lives are correct, it is possible

ye te devā arūpino saññāmayā apaṇṇakaṃ me tatrūpapatti bhaviṣṣati.

that I will be guaranteed rebirth among the gods who are formless and made of perception.

Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

If those ascetics and brahmins who say that

‘atthi sabbaso bhavanirodho’ti, sace tesam bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ, thānametaṃ vijjati—

there is such a thing as the total cessation of future lives are correct, it is possible

yaṃ diṭṭheva dhamme parinibbāyissāmi.

that I will be extinguished in the present life.

Ye kho te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

The view of those ascetics and brahmins who say that

‘natthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi sārāgāya santike, saṃyogāya santike, abhinandanāya santike, ajjhosānāya santike, upādānāya santike.

there is no such thing as the total cessation of future lives is close to greed, approving, attachment, and grasping.

Ye pana te bhonto samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

The view of those ascetics and brahmins who say that

‘atthi sabbaso bhavanirodho’ti, tesamayaṃ diṭṭhi asārāgāya santike, asaṃyogāya santike, anabhinandanāya santike, anajjhosānāya santike, anupādānāya santiketi.

there is such a thing as the total cessation of future lives is close to non-greed, non-approving, non-attachment, and non-grasping.’

So iti paṭisaṅkhāya bhavānaṃyeva nibbidāya virāgāya nirodhāya paṭipanno hoti.

Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding future lives.

Cattārome, gahapatayo, puggalā santo saṃvijjamānā lokasmiṃ.

Householders, these four people are found in the world.

Katame cattāro?

What four?

Idha, gahapatayo, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.

One person mortifies themselves, committed to the practice of mortifying themselves.

Idha, gahapatayo, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto.

One person mortifies others, committed to the practice of mortifying others.

Idha, gahapatayo, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto.

One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

Idha, gahapatayo, ekacco puggalo nevattantapo hoti nāttaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto;

One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others.

so anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītībhūto

sukhappatisaṃvedī brahmabhūtena attanā viharati.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

Katamo ca, gahapatayo, puggalo attantapo attaparitāpanānuyogamanuyutto?

And what person mortifies themselves, committed to the practice of mortifying themselves?

Idha, gahapatayo, ekacco puggalo acelako hoti muttācāro hatthāpalekhano ... pe ...

It's when someone goes naked, ignoring conventions. ...

iti evarūpaṃ anekavihiṭaṃ kāyassa ātāpanaparitāpanānuyogamanuyutto viharati.

And so they live committed to practicing these various ways of mortifying and tormenting the body.

Ayaṃ vuccati, gahapatayo, puggalo attantapo attaparitāpanānuyogamanuyutto.

This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

Katamo ca, gahapatayo, puggalo parantapo paraparitāpanānuyogamanuyutto?

And what person mortifies others, committed to the practice of mortifying others?

Idha, gahapatayo, ekacco puggalo orabbhiko hoti sūkariko ... pe ... ye vā panaññepi keci kurūrakammantā.

It's when a person is a butcher of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood.

Ayaṃ vuccati, gahapatayo, puggalo parantapo paraparitāpanānuyogamanuyutto.

This is called a person who mortifies others, being committed to the practice of mortifying others.

Katamo ca, gahapatayo, puggalo attantapo ca attaparitāpanānuyogamanuyutto parantapo ca paraparitāpanānuyogamanuyutto?

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others?

Idha, gahapatayo, ekacco puggalo rājā vā hoti khattiyo muddhāvasitto ... pe ...

It's when a person is an anointed king or a well-to-do brahmin. ...

tepi daṇḍatajjitā bhayatajjitā assumukhā rudamānā parikammāni karonti.

His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping, with tearful faces.

Ayaṃ vuccati, gahapatayo, puggalo attantapo ca attaparitāpanānuyogamanuyutto
parantapo ca paraparitāpanānuyogamanuyutto.

This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

Katamo ca, gahapatayo, puggalo nevattantapo nāttaparitāpanānuyogamanuyutto na
parantapo na paraparitāpanānuyogamanuyutto;

And what person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others,

so anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītībhūto
sukhappaṭisaṃvedī brahmabhūtena attanā viharati?

living without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves?

Idha, gahapatayo, tathāgato loke uppajjati araham sammāsambuddho ...

It's when a Realized One arises in the world, perfected, a fully awakened Buddha ...

pe ...

A householder hears that teaching, or a householder's child, or someone reborn in some good family. ...

so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe

They give up these five hindrances, corruptions of the heart that weaken wisdom.

viviceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamam jhānam upasampajja viharati.

Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption ...

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ
avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānam ... pe ...

second absorption ...

tatiyaṃ jhānam ... pe ...

third absorption ...

catuttham jhānam upasampajja viharati.

fourth absorption.

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

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

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

They recollect their many kinds of past lives, with features and details.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte
kammaniye tthe āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings.

So dibbena cakkhunā visuddhena atikkantaṃānusakena satte passati cavamāne
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate ... pe ...

yathākammūpage satte pajānāti.

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

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements.

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti ... pe ...

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Ayaṃ vuccati, gahapatayo, puggalo nevattantapo nātaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto;

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others.

so anattantapo aparantapo dittheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharatī’ti.

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.”

Evaṃ vutte, sāleyyakaḃ brāhmaṇagahapatikā bhagavantaṃ etadavocum:

When he had spoken, the brahmins and householders of Sālā said to the Buddha,

“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

“Excellent, Master Gotama! Excellent!

Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotaḃ 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.

Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammaṇca bhikkhusaṅghaṇca.

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

Upāsake no bhavaṃ gotamo dhāretu ajjatagge pānupetaṃ saraṇaṃ gate’ti.

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

Apaṇṇakasuttaṃ niṭṭhitaṃ dasamaṃ.

Gahapativaggo niṭṭhito paṭhamo.

Kandaraṇāgarasekhavato ca,

Poṭaliyo puna jīvaka**b**hacco;

Upālidamatho kukkura**a**bhayo,

Bahuvedanīyāpaṇṇakato dasamo.