

Majjhima Nikāya 101

Middle Discourses 101

Devadahasutta

At Devadaha

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sakkesu viharati devadahaṃ nāma sakyānaṃ nigamo.

At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“santi, bhikkhave, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

“Mendicants, there are some ascetics and brahmins who have this doctrine and view:

‘yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetu.

‘Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.

Iti purāṇānaṃ kammānaṃ tapasā byantūbhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

So, due to eliminating past deeds by mortification, and not doing any new deeds, there’s nothing to come up in the future.

āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkhaṃ nijjinṇaṃ bhavissatīti.

With nothing to come up in the future, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away.’

Evaṃvādino, bhikkhave, nigaṇṭhā.

Such is the doctrine of the Jain ascetics.

Evaṃvādāhaṃ, bhikkhave, nigaṇṭhe upasaṅkamitvā evaṃ vadāmi:

I’ve gone up to the Jain ascetics who say this and said,

‘saccaṃ kira tumhe, āvuso nigaṇṭhā, evaṃvādino evaṃdiṭṭhino—

‘Is it really true that this is the venerables’ view?’

yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantūbhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

āyatim anavassavā kammakkhayo; kammakkhayā dukkhakkhayo; dukkhakkhayā vedanākkhayo; vedanākkhayā sabbam dukkhaṃ nijjinṇaṃ bhavissatīti?

Te ca me, bhikkhave, nigaṇṭhā evaṃ puṭṭhā ‘āmā’ti paṭijānanti.

They admitted that it is.

Tyāhaṃ evaṃ vadāmi:

I said to them,

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

ahuvamheva mayaṃ pubbe, na nāhuvamhā’ti?

for sure that you existed in the past, and it is not the case that you didn’t exist?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhā’ti?

for sure that you did bad deeds in the past?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhā’ti?

that you did such and such bad deeds?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

ettakaṃ vā dukkhaṃ nijjinnaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbam dukkhaṃ nijjinnaṃ bhavissati’ti?

that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Kiṃ pana tumhe, āvuso nigaṇṭhā, jānātha—

‘But reverends, do you know

diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadan’ti?

about giving up unskillful qualities in the present life and embracing skillful qualities?’

‘No hidaṃ, āvuso’.

‘No we don’t, reverend.’

‘Iti kira tumhe, āvuso nigaṇṭhā, na jānātha—

‘So it seems that you don’t know any of these things.

ahuvamheva mayaṃ pubbe, na nāhuvamhāti, na jānātha—

akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, na jānātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha—

ettakaṃ vā dukkhaṃ nijjinnaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbam dukkhaṃ nijjinnaṃ bhavissatīti, na jānātha—

dittheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadam;

evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kalamassa veyyākaraṇāya:
In that case, it's not appropriate for the Jain venerables to declare this.

“yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo;

āyatīṃ anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbam dukkham nijjiṇṇam bhavissatī”ti.

Sace pana tumhe, āvuso nigaṇṭhā, jāneyyātha—
Now, supposing you did know these things.

ahuvamheva mayaṃ pubbe, na nāhuvamhāti, jāneyyātha—

akaramheva mayaṃ pubbe pāpakammaṃ, na nākaramhāti, jāneyyātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, jāneyyātha—

ettakaṃ vā dukkhaṃ nijjiṇṇam, ettakaṃ vā dukkhaṃ nijjiretabbam, ettakamhi vā dukkhe nijjiṇṇe sabbam dukkhaṃ nijjiṇṇam bhavissatīti, jāneyyātha—

dittheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadam;

evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kalamassa veyyākaraṇāya:
In that case, it would be appropriate for the Jain venerables to declare this.

“yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo;

āyatīṃ anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbam dukkhaṃ nijjiṇṇam bhavissatī”ti.

Seyyathāpi, āvuso nigaṇṭhā, puriso sallena viddho assa savisena gālīhūpalepanena;
Suppose a man was struck by an arrow thickly smeared with poison,

so sallassapi vedhanahetu dukkhā tībā kaṭukā vedanā vediyeyya.
causing painful feelings, sharp and severe.

Tassa mittāmaccaṃ ñātisālohitā bhisakkaṃ sallakattaṃ upatṭhāpeyyum.
Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya;
The surgeon would cut open the wound with a scalpel,

so satthenapi vaṇamukhassa parikantanahetu dukkhā tībā kaṭukā vedanā vediyeyya.
causing painful feelings, sharp and severe.

Tassa so bhisakko sallakatto esaniyā sallam̐ eseyya;

They'd probe for the arrow,

so esaniyāpi sallassa esanāhetu dukkhā tībā kaṭukā vedanā vediyeyya.

causing painful feelings, sharp and severe.

Tassa so bhisakko sallakatto sallam̐ abbuheyya;

They'd extract the arrow,

so sallassapi abbuhanahetu dukkhā tībā kaṭukā vedanā vediyeyya.

causing painful feelings, sharp and severe.

Tassa so bhisakko sallakatto agadaṅgāram̐ vaṇamukhe odaheyya;

They'd apply cauterizing medicine to the wound,

so agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tībā kaṭukā vedanā vediyeyya.

causing painful feelings, sharp and severe.

So aparena samayena rūḥhena vaṇena sañchavinā arogo assa sukhī serī sayam̐vasī yena kāmaṅgamo.

After some time that wound would be healed and the skin regrown. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted.

Tassa evamassa:

They'd think,

“ahaṃ kho pubbe sallena viddho ahosiṃ savisena gāl̐hūpalepanena.

“Earlier I was struck by an arrow thickly smeared with poison,

Sohaṃ sallassapi vedhanahetu dukkhā tībā kaṭukā vedanā vediyiṃ.

causing painful feelings, sharp and severe.

Tassa me mittāmaccā nātisālohitā bhisakkaṃ sallakattam̐ upat̐thapesuṃ.

My friends and colleagues, relatives and kin got a field surgeon to treat me.

Tassa me so bhisakko sallakatto satthena vaṇamukhaṃ parikanti;

At each step, the treatment was painful.

sohaṃ satthenapi vaṇamukhassa parikantanahetu dukkhā tībā kaṭukā vedanā vediyiṃ.

Tassa me so bhisakko sallakatto esaniyā sallam̐ esi;

so ahaṃ esaniyāpi sallassa esanāhetu dukkhā tībā kaṭukā vedanā vediyiṃ.

Tassa me so bhisakko sallakatto sallam̐ abbuhi;

sohaṃ sallassapi abbuhanahetu dukkhā tībā kaṭukā vedanā vediyiṃ.

Tassa me so bhisakko sallakatto agadaṅgāram̐ vaṇamukhe odahi;

sohaṃ agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tībā kaṭukā vedanā vediyiṃ.

Somhi etarahi rūḥhena vaṇena sañchavinā arogo sukhī serī sayam̐vasī yena kāmaṅgamo”ti.

But these days that wound is healed and the skin regrown. I'm healthy, happy, autonomous, my own master, able to go where I want.”

Evameva kho, āvuso nigaṇṭhā, sace tumhe jāneyyātha—

In the same way, reverends, if you knew about these things,

ahuvamheva mayam pubbe, na nahuvamhāti, jāneyyātha—

akaramheva mayam pubbe pāpakammaṃ, na nākaramhāti, jāneyyātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, jāneyyātha—

ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbam dukkhaṃ nijjiṇṇaṃ bhavissatīti, jāneyyātha—

diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadam;

evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallamassa veyyākaraṇāya:
it would be appropriate for the Jain venerables to declare this.

“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

āyatim anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbam dukkhaṃ nijjiṇṇaṃ bhavissatīti.

Yasmā ca kho tumhe, āvuso nigaṇṭhā, na jānātha—
But since you don't know any of these things,

ahuvamheva mayam pubbe, na nahuvamhāti, na jānātha—

akaramheva mayam pubbe pāpakammaṃ, na nākaramhāti, na jānātha—

evarūpaṃ vā evarūpaṃ vā pāpakammaṃ akaramhāti, na jānātha—

ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbam dukkhaṃ nijjiṇṇaṃ bhavissatīti, na jānātha—

diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadam;

tasmā āyasmantānaṃ nigaṇṭhānaṃ na kallamassa veyyākaraṇāya:
it's not appropriate for the Jain venerables to declare this.'

“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantībhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

āyatim anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbam dukkhaṃ nijjiṇṇaṃ bhavissatīti.”

Evaṃ vutte, bhikkhave, te nigaṇṭhā maṃ etadavocum:
When I said this, those Jain ascetics said to me,

‘nigantho, āvuso, nāṭaputto sabbaññū sabbadassāvī, aparisesaṃ nāṇadassanaṃ paṭijānāti.

‘Reverend, the Jain leader Nāṭaputta claims to be all-knowing and all-seeing, to know and see everything without exception, thus:

“Carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ nāṇadassanaṃ paccupaṭṭhitaṃ”ti.

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

So evamāha:

He says:

“atthi kho vo, āvuso niganthā, pubbeva pāpakammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakārikāya nijjiretha,

“O reverend Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities.

yaṃ panettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatiṃ pāpakammassa akaraṇaṃ.

And when you refrain from such deeds in the present by way of body, speech, and mind, you’re not doing any bad deeds for the future.

Iti purāṇānaṃ kammānaṃ tapasā byantūbhāvā, navānaṃ kammānaṃ akaraṇā, āyatiṃ anavassavo;

So, due to eliminating past deeds by mortification, and not doing any new deeds, there’s nothing to come up in the future.

āyatiṃ anavassavā kammakkhaya; kammakkhaya dukkhakkhaya; dukkhakkhaya vedanākkhaya; vedanākkhaya sabbam dukkham nijjinnaṃ bhavissati”ti.

With nothing to come up in the future, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away.”

Taṇha panamhākaṃ ruccati ceva khamati ca, tena camhā attamaṇā’ti.

We like and accept this, and we are satisfied with it.’

Evam vutte, ahaṃ, bhikkhave, te nigaṇṭhe etadavocaṃ:

When they said this, I said to them,

‘pañca kho ime, āvuso niganthā, dhammā diṭṭheva dhamme dvidhāvipakā.

‘These five things can be seen to turn out in two different ways.

Katame pañca?

What five?

Saddhā, ruci, anussavo, ākāraparivitakko, diṭṭhinijjhānakkhanti—

Faith, preference, oral tradition, reasoned contemplation, and acceptance of a view after consideration.

ime kho, āvuso niganthā, pañca dhammā diṭṭheva dhamme dvidhāvipakā.

These are the five things that can be seen to turn out in two different ways.

Tatrāyasmantānaṃ niganthānaṃ kā atītaṃse sathhari saddhā, kā ruci, ko anussavo, ko ākāraparivitakko, kā diṭṭhinijjhānakkhanti”ti.

In this case, what faith in your teacher do you have when it comes to the past? What preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration?’

Evamvādī kho ahaṃ, bhikkhave, nigaṇṭhesu na kañci sahadhammikaṃ vādapāṭihāraṃ samanupassāmi.

When I said this, I did not see any legitimate defense of their doctrine from the Jains.

Puna caparāhaṃ, bhikkhave, te nigaṇṭhe evaṃ vadāmi:

Furthermore, I said to those Jain ascetics,

‘taṃ kiṃ maññatha, āvuso niganthā.

‘What do you think, reverends?

Yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tikkā tasmiṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha;

At a time of intense exertion and striving do you experience painful, sharp, severe, acute feelings due to overexertion?

yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tikkā tasmiṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyethā'ti?

Whereas at a time without intense exertion and striving do you not experience painful, sharp, severe, acute feelings due to overexertion?'

'Yasmiṃ no, āvuso gotama, samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tikkā tasmiṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyāma;

'Reverend Gotama, at a time of intense exertion we experience painful, sharp feelings due to overexertion,

yasmiṃ pana no samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tikkā tasmiṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyāma'ti.

not without intense exertion.'

'Iti kira, āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tikkā tasmiṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha;

'So it seems that only at a time of intense exertion do you experience painful, sharp feelings due to overexertion,

yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tikkā tasmiṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha.

not without intense exertion.

Evam sante āyasmantānaṃ nigaṇṭhānaṃ na kalamassa veyyākaraṇāya:

In that case, it's not appropriate for the Jain venerables to declare:

“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu.

“Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds. ...”

Iti purāṇānaṃ kammānaṃ tapasā byantūbhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo;

āyatīṃ anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissati”ti.

Sace, āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, na tikkā tasmiṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha;

If at a time of intense exertion you did not experience painful, sharp feelings due to overexertion,

yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, tikkā tasmiṃ samaye opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha;

and if without intense exertion you did experience such feelings,

evam sante āyasmantānaṃ nigaṇṭhānaṃ kalamassa veyyākaraṇāya:

it would be appropriate for the Jain venerables to declare this.

“yaṃ kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu.

Iti purāṇānaṃ kammānaṃ tapasā byantūbhāvā, navānaṃ kammānaṃ akaraṇā, āyatīṃ anavassavo;

āyatīṃ anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissati”ti.

Yasmā ca kho, āvuso nigaṇṭhā, yasmim vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tikkā tasmim sāmāye opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha;

But since this is not the case,

yasmim pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tikkā tasmim sāmāye opakkamikā dukkhā tikkā kaṭukā vedanā vediyetha;

te tumhe sāmāmyeva opakkamikā dukkhā tikkā kaṭukā vedanā vedayamānā avijjā aññāṇā sammohā vipaccetha:

aren't you experiencing painful, sharp feelings due only to your own exertion, which out of ignorance, unknowing, and confusion you misconstrue to imply:

“yaṃ kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetu.

“Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds. ...”?

Iti purāṇānaṃ kammānaṃ tapasā byantibhāvā, navānaṃ kammānaṃ akaraṇā, āyatim anavassavo;

āyatim anavassavā kammakkhaya; kammakkhayā dukkhakkhaya; dukkhakkhayā vedanākkhaya; vedanākkhayā sabbam dukkhaṃ nijjiṇṇaṃ bhaviṣṣatī”ti.

Evaṃvādīpi kho ahaṃ, bhikkhave, nigaṇṭhesu na kañci sahadhammikaṃ vāda-paṭihāraṃ samanupassāmi.

When I said this, I did not see any legitimate defense of their doctrine from the Jains.

Puna caparāhaṃ, bhikkhave, te nigaṇṭhe evaṃ vadāmi:

Furthermore, I said to those Jain ascetics,

‘taṃ kiṃ maññāthāvuso nigaṇṭhā, yaṃidaṃ kammaṃ dīṭṭhadhammavedanīyaṃ taṃ upakkamena vā padhānena vā samparāyavedanīyaṃ hotūti labbhametan’ti?’

‘What do you think, reverends? If a deed is to be experienced in this life, can exertion make it be experienced in lives to come?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Yaṃ panidaṃ kammaṃ samparāyavedanīyaṃ taṃ upakkamena vā padhānena vā dīṭṭhadhammavedanīyaṃ hotūti labbhametan’ti?’

‘But if a deed is to be experienced in lives to come, can exertion make it be experienced in this life?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Taṃ kiṃ maññāthāvuso nigaṇṭhā, yaṃidaṃ kammaṃ sukhavedanīyaṃ taṃ upakkamena vā padhānena vā dukkhavedanīyaṃ hotūti labbhametan’ti?’

‘What do you think, reverends? If a deed is to be experienced as pleasure, can exertion make it be experienced as pain?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Yaṃ panidaṃ kammaṃ dukkhavedanīyaṃ taṃ upakkamena vā padhānena vā sukhavedanīyaṃ hotūti labbhametan’ti?’

‘But if a deed is to be experienced as pain, can exertion make it be experienced as pleasure?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yaṃidaṃ kammaṃ paripakkavedanīyaṃ taṃ upakkamena vā padhānena vā aparipakkavedanīyaṃ hotūti labbhametan’ti?’

‘What do you think, reverends? If a deed is to be experienced when fully ripened, can exertion make it be experienced when not fully ripened?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Yaṃ panidaṃ kammaṃ aparipakkavedanīyaṃ taṃ upakkamena vā padhānena vā paripakkavedanīyaṃ hotūti labbhametan’ti?’

‘But if a deed is to be experienced when not fully ripened, can exertion make it be experienced when fully ripened?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yaṃidaṃ kammaṃ bahavedanīyaṃ taṃ upakkamena vā padhānena vā appavedanīyaṃ hotūti labbhametan’ti?’

‘What do you think, reverends? If a deed is to be experienced strongly, can exertion make it be experienced weakly?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Yaṃ panidaṃ kammaṃ appavedanīyaṃ taṃ upakkamena vā padhānena vā bahavedanīyaṃ hotūti labbhametan’ti?’

‘But if a deed is to be experienced weakly, can exertion make it be experienced strongly?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Taṃ kiṃ maññathāvuso nigaṇṭhā, yaṃidaṃ kammaṃ savedanīyaṃ taṃ upakkamena vā padhānena vā āvedanīyaṃ hotūti labbhametan’ti?’

‘What do you think, reverends? If a deed is to be experienced, can exertion make it not be experienced?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Yaṃ panidaṃ kammaṃ āvedanīyaṃ taṃ upakkamena vā padhānena vā savedanīyaṃ hotūti labbhametan’ti?’

‘But if a deed is not to be experienced, can exertion make it be experienced?’

‘No hidaṃ, āvuso’.

‘No, reverend.’

‘Iti kira, āvuso nigaṇṭhā, yaṃidaṃ kammaṃ dīṭṭhadhammavedanīyaṃ taṃ upakkamena vā padhānena vā samparāyavedanīyaṃ hotūti alabbhametaṃ, yaṃ panidaṃ kammaṃ samparāyavedanīyaṃ taṃ upakkamena vā padhānena vā dīṭṭhadhammavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ sukhavedanīyaṃ taṃ upakkamena vā padhānena vā dukkhavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ dukkhavedanīyaṃ taṃ upakkamena vā padhānena vā sukhavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ paripakkavedanīyaṃ taṃ upakkamena vā padhānena vā aparipakkavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ aparipakkavedanīyaṃ taṃ upakkamena vā padhānena vā paripakkavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ bahavedanīyaṃ taṃ upakkamena vā padhānena vā appavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ appavedanīyaṃ taṃ upakkamena vā padhānena vā bahavedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ savedanīyaṃ taṃ upakkamena vā padhānena vā āvedanīyaṃ hotūti alabbhametaṃ, yaṃidaṃ kammaṃ savedanīyaṃ taṃ upakkamena vā padhānena vā savedanīyaṃ hotūti alabbhametaṃ;

‘So it seems that exertion cannot change the way deeds are experienced in any of these ways.’

evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ aphalo upakkamo hoti, aphalaṃ padhānaṃ’.

This being so, your exertion and striving are fruitless.’

Evamvādī, bhikkhave, nigaṇṭhā.

Such is the doctrine of the Jain ascetics.

Evamvādīnaṃ, bhikkhave, nigaṇṭhānaṃ dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti.

Saying this, the Jain ascetics deserve rebuke and criticism on ten legitimate grounds.

Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of past deeds,

addhā, bhikkhave, nigaṇṭhā pubbe dukkaṭakammakārino yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains have done bad deeds in the past, since they now experience such intense pain.

Sace, bhikkhave, sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of the Lord God’s creation,

addhā, bhikkhave, nigaṇṭhā pāpakena issarena nimmitā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains were created by a bad God, since they now experience such intense pain.

Sace, bhikkhave, sattā saṅgati bhāvahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of circumstance and nature,

addhā, bhikkhave, nigaṇṭhā pāpasāṅgatikā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains arise from bad circumstances, since they now experience such intense pain.

Sace, bhikkhave, sattā abhijāti hetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of the class of rebirth,

addhā, bhikkhave, nigaṇṭhā pāpābhijātikā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains have been reborn in a bad class, since they now experience such intense pain.

Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of exertion in the present,

addhā, bhikkhave, nigaṇṭhā evarūpā diṭṭhadhammūpakkamā yaṃ etarahi evarūpā dukkhā tibbā kaṭukā vedanā vediyanti.

clearly the Jains exert themselves badly in the present, since they now experience such intense pain.

Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;

The Jains deserve criticism whether or not sentient beings experience pleasure and pain because of past deeds,

no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā.

Sace, bhikkhave, sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;

or the Lord God’s creation,

no ce sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā.

Sace, bhikkhave, sattā saṅgati bhāvahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;

or circumstance and nature,

no ce sattā saṅgati bhāvahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā.

Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;

or class of rebirth,

no ce sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā.

Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā;

or exertion in the present.

no ce sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā.

Evamvādī, bhikkhave, nigaṇṭhā.

Such is the doctrine of the Jain ascetics.

Evamvādīnaṃ, bhikkhave, nigaṇṭhānaṃ ime dasa sahadhammikā vādānuvādā gārayhaṃ thānaṃ āgacchanti.

The Jain ascetics who say this deserve rebuke and criticism on these ten legitimate grounds.

Evam kho, bhikkhave, aphalo upakkamo hoti, aphalaṃ padhānaṃ.

That's how exertion and striving is fruitless.

Kathaṇca, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ?

And how is exertion and striving fruitful?

Idha, bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti, dhammikaṇca sukhaṃ na pariccejati, tasmiṇca sukhe anadhimucchito hoti.

It's when a mendicant doesn't bring suffering upon themselves; and they don't give up legitimate pleasure, but they're not besotted with that pleasure.

So evaṃ pajānāti:

They understand:

‘imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, imassa pana me dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti’ti.

‘When I actively strive I become dispassionate towards this source of suffering. But when I develop equanimity I become dispassionate towards this other source of suffering.’

So yassa hi khvāssa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti, saṅkhāraṃ tattha padahati.

So they either actively strive or develop equanimity as appropriate.

Yassa panassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti, upekkhaṃ tattha bhāveti.

Tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti—

Through active striving they become dispassionate towards that specific source of suffering,

evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.

and so that suffering is worn away.

Tassa tassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti—

Through developing equanimity they become dispassionate towards that other source of suffering,

evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.

and so that suffering is worn away.

Seyyathāpi, bhikkhave, puriso itthiyā sāratto paṭibaddhacitto tibbacchando tībāpekkho.

Suppose a man is in love with a woman, full of intense desire and lust.

So taṃ itthiṃ passeyya aññaṇa purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ
sañjagghantiṃ saṃhasantiṃ.

Then he sees her standing together with another man, chatting, giggling, and laughing.

Taṃ kiṃ maññaṇa, bhikkhave,

What do you think, mendicants?

api nu tassa purisassa amuṃ itthiṃ disvā aññaṇa purisena saddhiṃ santiṭṭhantiṃ
sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyumuṃ
sokaparidevadukkhadomanassūpāyāsā”ti?

Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?”

“Evaṃ, bhante”.

“Yes, sir.

“Taṃ kissa hetu”?

Why is that?

“Amu hi, bhante, puriso amussā itthiyā sāratto paṭibaddhacitto tibbacchando
tubbāpekkho.

Because that man is in love that woman, full of intense desire and lust.”

Tasmā taṃ itthiṃ disvā aññaṇa purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ
sañjagghantiṃ saṃhasantiṃ uppajjeyyumuṃ sokaparidevadukkhadomanassūpāyāsā”ti.

“Atha kho, bhikkhave, tassa purisassa evamassa:

“Then that man might think:

‘ahaṃ kho amussā itthiyā sāratto paṭibaddhacitto tibbacchando tubbāpekkho.

I’m in love with that woman, full of intense desire and lust.

Tassa me amuṃ itthiṃ disvā aññaṇa purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ
sañjagghantiṃ saṃhasantiṃ uppajjanti sokaparidevadukkhadomanassūpāyāsā.

*When I saw her standing together with another man, chatting, giggling, and laughing, it gave
rise to sorrow, lamentation, pain, sadness, and distress for me.*

Yannūnāhaṃ yo me amussā itthiyā chandarāgo taṃ pajaheyyaṇ’ti.

Why don’t I give up that desire and lust for that woman?”

So yo amussā itthiyā chandarāgo taṃ pajaheyya.

So that’s what he did.

So taṃ itthiṃ passeyya apareṇa samayena aññaṇa purisena saddhiṃ santiṭṭhantiṃ
sallapantiṃ sañjagghantiṃ saṃhasantiṃ.

*Some time later he sees her again standing together with another man, chatting, giggling, and
laughing.*

Taṃ kiṃ maññaṇa, bhikkhave,

What do you think, mendicants?

api nu tassa purisassa amuṃ itthiṃ disvā aññaṇa purisena saddhiṃ santiṭṭhantiṃ
sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyumuṃ
sokaparidevadukkhadomanassūpāyāsā”ti?

Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?”

“No hetam, bhante”.

“No, sir.

“Taṃ kissa hetu”?

Why is that?

“Amu hi, bhante, puriso amussā itthiyā virāgo.

Because he no longer desires that woman.”

Tasmā taṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ
sañjagghantiṃ samhasantiṃ na uppajjeyyūṃ
soka-parideva-dukkhadomanassūpāyāsā”ti.

“Evameva kho, bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena
addhabhāveti, dhammikañca sukhaṃ na pariccajati, tasmīñca sukhe anadhimucchito
hoti.

*“In the same way, a mendicant doesn’t bring suffering upon themselves; and they don’t give up
legitimate pleasure, but they’re not besotted with that pleasure.*

So evaṃ pajānāti:

They understand:

‘imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo
hoti, imassa pana me dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo
hoti”ti.

*‘When I actively strive I become dispassionate towards this source of suffering. But when I
develop equanimity I become dispassionate towards this other source of suffering.’*

So yassa hi khvāssa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā
virāgo hoti, saṅkhāraṃ tattha padahati;

So they either actively strive or develop equanimity as appropriate.

yassa panassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti,
upekkhaṃ tattha bhāveti.

Tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti—

Through active striving they become dispassionate towards that specific source of suffering,

evampissa taṃ dukkhaṃ nijjinṇaṃ hoti.

and so that suffering is worn away.

Tassa tassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti—

*Through developing equanimity they become dispassionate towards that other source of
suffering,*

evampissa taṃ dukkhaṃ nijjinṇaṃ hoti.

and so that suffering is worn away.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That’s how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu iti paṭisañcikkhati:

Furthermore, a mendicant reflects:

‘yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā
parihāyanti;

‘When I live as I please, unskillful qualities grow and skillful qualities decline.

dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā
abhivaḍḍhanti.

But when I strive painfully, unskillful qualities decline and skillful qualities grow.

Yannūnāhaṃ dukkhāya attānaṃ padaheyyan’ti.

Why don’t I strive painfully?’

So dukkhāya attānaṃ padahati.

So that’s what they do,

Tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti kusalā dhammā
abhivaḍḍhanti.

and as they do so unskillful qualities decline and skillful qualities grow.

So na aparena samayena dukkhāya attānaṃ padahati.

After some time, they no longer strive painfully.

Taṃ kissa hetu?

Why is that?

Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya svāssa attho abhinipphanno hoti.

Because they have accomplished the goal for which they strived painfully.

Tasmā na aparena samayena dukkhāya attānaṃ padahati.

Seyyathāpi, bhikkhave, usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ.

Suppose an arrowsmith was heating an arrow shaft between two firebrands, making it straight and fit for use.

Yato kho, bhikkhave, usukārassa tejanaṃ dvīsu alātesu ātāpitaṃ hoti paritāpitaṃ ujum kataṃ kammaniyaṃ, na so taṃ aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ.

After it's been made straight and fit for use, they'd no longer heat it to make it straight and fit for use.

Taṃ kissa hetu?

Why is that?

Yassa hi so, bhikkhave, atthāya usukāro tejanaṃ dvīsu alātesu ātāpeyya paritāpeyya ujum kareyya kammaniyaṃ svāssa attho abhinipphanno hoti.

Because they have accomplished the goal for which they heated it.

Tasmā na aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyaṃ.

Evameva kho, bhikkhave, bhikkhu iti paṭisañcikkhati:

In the same way, a mendicant reflects:

‘yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti;

‘When I live as I please, unskillful qualities grow and skillful qualities decline.

dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

But when I strive painfully, unskillful qualities decline and skillful qualities grow.

Yannūnāhaṃ dukkhāya attānaṃ padaheyyan’ti.

Why don’t I strive painfully?’ ...

So dukkhāya attānaṃ padahati.

Tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti.

So na aparena samayena dukkhāya attānaṃ padahati.

Taṃ kissa hetu?

Yassa hi so, bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya svāssa attho abhinipphanno hoti.

Tasmā na aparena samayena dukkhāya attānaṃ padahati.

After some time, they no longer strive painfully.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, idha tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

Furthermore, 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 sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ 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 majjhikalyāṇaṃ 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.

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

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

So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajā.

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

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ.

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

Yannūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ.

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

So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātiparivaṭṭaṃ pahāya mahantaṃ vā nātiparivaṭṭaṃ pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ 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 ocher robes, and go forth from the lay life to homelessness.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājīvasamāpanno 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.

Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī dinnapaṭīkaṅkhī, athena 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 avisaṃvādako 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 samagganandi 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 kannasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā 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, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyaṇṭavatiṃ atthasaṃhitāṃ.

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 bījaḡāma bhūtagāmasamārambhā paṭivirato hoti.

They avoid injuring plants and seeds.

Eka bhattiko hoti rattūparato virato vikālabhojanā.

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

Naccagītavādita vi sūkha dassaṇā paṭivirato hoti.

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

Mālāḡandhavilepanadhāraṇamaṇḡana vi bhūsaṇatthānā paṭivirato hoti.

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

Uccāsayaṇama hāsayaṇā paṭivirato hoti.

They avoid high and luxurious beds.

Jātarūpara jata paṭiggahaṇā paṭivirato hoti.

They avoid receiving gold and money,

Āmakadhaṇṇa paṭiggahaṇā paṭivirato hoti.

raw grains,

Āmakamaṃsa paṭiggahaṇā paṭivirato hoti.

raw meat,

Itthikumaṛika paṭiggahaṇā paṭivirato hoti.

women and girls,

Dāsīdāsa paṭiggahaṇā paṭivirato hoti.

male and female bondservants,

Ajeḷaka paṭiggahaṇā paṭivirato hoti.

goats and sheep,

Kukkuṭasūka ra paṭiggahaṇā paṭivirato hoti.

chickens and pigs,

Haṭṭhiga va savaḷava paṭiggahaṇā paṭivirato hoti.

elephants, cows, horses, and mares,

Khatta va tṭhupaṭiggahaṇā paṭivirato hoti.

and fields and land.

Dūṭeya paḡaṇaḡamaṇānuyogaḡ paṭivirato hoti.

They avoid running errands and messages;

Kaya vi kka yaḡ paṭivirato hoti.

buying and selling;

Tulākūṭakamṣakūṭamānakūṭā paṭivirato hoti.

falsifying weights, metals, or measures;

Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.

bribery, fraud, cheating, and duplicity;

Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

mutilation, murder, abduction, banditry, plunder, and violence.

So santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati samādāyeva pakkamati.

They're content with robes to look after the body and alms-food to look after the belly.

Wherever they go, they set out taking only these things.

Seyyathāpi nāma pakkhī sakuṇo yena yeneva deti sapattabhārova ḍeti;

They're like a bird: wherever it flies, wings are its only burden.

evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena; so yena yeneva pakkamati samādāyeva pakkamati.

In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

So iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.

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

Yatvādhikaranamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā 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 ghāyivā ... pe ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ... pe ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ... 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 pāpakā 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.

So iminā ariyena indriyasamvarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti.

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

So abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samāñjite pasārite sampajānakārī hoti, saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve 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 indriyaśaṃvarena samannāgato, iminā ca ariyena satīsampajaññena samannāgato

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

vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

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

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

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 ajjhataṃ 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 dubbalīkaraṇe

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.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ 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, 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.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena patisaṃvedeti. Yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, 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.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

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 tisso pi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo viṣampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi aneke pi saṃvattakappe aneke pi vivattakappe aneke pi saṃvattavivattakappe: ‘amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādīmi; tatpāpasiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpappanno’ 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.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte sattānaṃ cutūpapātānaṇāya 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 dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ sāggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, 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 understood 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.

Evampi, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

So evaṃ samāhite citte parisuddhe pariyodāte anañgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

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

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti;

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

‘ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.

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

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

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

Vimuttasmiṃ vimuttamiti 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.’

Evampi kho, bhikkhave, saphalo upakkamo hoti, saphalaṃ padhānaṃ.

That too is how exertion and striving is fruitful.

Evaṃvādī, bhikkhave, tathāgatā.

Such is the doctrine of the Realized One.

Evamvādīnaṃ, bhikkhave, tathāgatānaṃ dasa sahadhammikā pāsaṃsatthānā āgacchanti.

Saying this, the Realized One deserves praise on ten legitimate grounds.

Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of past deeds,

addhā, bhikkhave, tathāgato pubbe sukatakammakārī yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One has done good deeds in the past, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of the Lord God's creation,

addhā, bhikkhave, tathāgato bhaddakena issarena nimmito yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One was created by a good God, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of circumstance and nature,

addhā, bhikkhave, tathāgato kalyāṇasaṅgatiko yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One arises from good circumstances, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of the class of rebirth,

addhā, bhikkhave, tathāgato kalyāṇābhijātiko yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One was reborn in a good class, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā dīṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti;

If sentient beings experience pleasure and pain because of exertion in the present,

addhā, bhikkhave, tathāgato kalyāṇadīṭṭhadhammūpakkamo yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti.

clearly the Realized One exerts himself well in the present, since he now experiences such undefiled pleasure.

Sace, bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato;

The Realized One deserves praise whether or not sentient beings experience pleasure and pain because of past deeds,

no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato.

Sace, bhikkhave, sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato;

or the Lord God's creation,

no ce sattā issaranimmānahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato.

Sace, bhikkhave, sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato;

or circumstance and nature,

no ce sattā saṅgatibhāvahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato.

Sace, bhikkhave, sattā abhijātihetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato;

or class of rebirth,

no ce sattā abhijāti hetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato.

Sace, bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato;

no ce sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato.

or exertion in the present.

Evaṃvādī, bhikkhave, tathāgatā.

Such is the doctrine of the Realized One.

Evaṃvādīnaṃ, bhikkhave, tathāgatānaṃ ime dasa sahadhammikā pāsaṃsatṭhānā āgacchantī”ti.

Saying this, the Realized One deserves praise on these ten legitimate grounds.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Devadahasuttaṃ niṭṭhitaṃ paṭhamam.

Pañcattayasutta

The Five and Three

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“santi, bhikkhave, eke samanabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabhha anekavihitāni adhivuttiṭṭhāni abhivadanti.

“Mendicants, there are some ascetics and brahmins who theorize about the future, and assert various hypotheses concerning the future.

‘Saññī attā hoti aroga paraṃ maraṇā’ti—

Some propose this: ‘The self is percipient and is sound after death.’

ittheke abhivadanti;

‘asaññī attā hoti aroga paraṃ maraṇā’ti—

Some propose this: ‘The self is non-percipient and is sound after death.’

ittheke abhivadanti;

‘nevasaññīnāsaññī attā hoti aroga paraṃ maraṇā’ti—

Some propose this: ‘The self is neither percipient nor non-percipient and is sound after death.’

ittheke abhivadanti;

sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti,

diṭṭhadhammanibbānaṃ vā paneke abhivadanti.

But some assert the annihilation, eradication, and obliteration of an existing being, while others propose extinguishment in the present life.

Iti santaṃ vā attānaṃ paññapenti arogaṃ paraṃ maraṇā, sato vā pana sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, diṭṭhadhammanibbānaṃ vā paneke abhivadanti.

Thus they assert an existent self that is sound after death; or they assert the annihilation of an existing being; or they propose extinguishment in the present life.

Iti imāni pañca hutvā tīni honti, tīni hutvā pañca honti—

In this way five become three, and three become five.

ayamuddeso pañcattayassa.

This is the passage for recitation of the five and three.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, ekattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nānattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, parittasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, appamānasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, etaṃ vā panekeṣaṃ upātivattataṃ viññānakasiṇameke abhivadanti appamānaṃ āneñjaṃ.

Now, the ascetics and brahmins who assert a self that is percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception. Or some among those who go beyond this propose universal consciousness, limitless and imperturbable.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ye kho te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, ekattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nānattasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, parittasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, appamānasaññiṃ vā te bhonto samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, yā vā panetāsaṃ saññānaṃ pariśuddhā paramā aggā anuttariyā akkhāyati—

There are ascetics and brahmins who assert a self that is percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception.

yadi rūpasaññānaṃ yadi arūpasaññānaṃ yadi ekattasaññānaṃ yadi nānattasaññānaṃ.

‘Natthi kiñcī’ti ākiñcaññāyatanaṃ meke abhivadanti appamānaṃ āneñjaṃ.

Or some, aware that ‘there is nothing at all’, propose the dimension of nothingness, limitless and imperturbable. They declare that this is the purest, highest, best, and supreme of all those perceptions, whether of form or of formlessness or of unity or of diversity.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvā tassa nissaraṇadassavī tathāgato tadupātivatto.

Understanding thus and seeing the escape from it, the Realized One has gone beyond all that.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā.

Now, the ascetics and brahmins who assert a self that is non-percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti.

So they reject those who assert a self that is percipient and sound after death.

Taṃ kissa hetu?

Why is that?

Saññā rogo saññā gaṇḍo saññā sallamaṃ, etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ: ‘asaññaṃ ti.

Because they believe that perception is a disease, a boil, a dart, and that the state of non-perception is peaceful and sublime.

Tayidaṃ, bhikkhave, tathāgato abhijānāti

The Realized One understands this as follows.

ye kho te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā.

There are ascetics and brahmins who assert a self that is non-percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Yo hi koci, bhikkhave, samaṇo vā brāhmaṇo vā evaṃ vadeyya:

But if any ascetic or brahmin should say this:

‘ahamaññatra rūpā, aññatra vedanāya, aññatra saññāya, aññatra saṅkhārehi, viññānassa āgatiṃ vā gatiṃ vā cutiṃ vā upapattiṃ vā vuddhiṃ vā virūhiṃ vā vepullā vā paññapessāmi’ ti—

‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’

netamaṃ thānaṃ vijjati.

That is not possible.

‘Tayidaṃ saṅkhatamaṃ oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti iditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā nevasaññināsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññināsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññināsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā nevasaññināsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññināsaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā.

Now, the ascetics and brahmins who assert a self that is neither percipient nor non-percipient and sound after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti.

So they reject those who assert a self that is percipient and sound after death, as well as those who assert a self that is non-percipient and sound after death.

Taṃ kissa hetu?

Why is that?

Saññā rogo saññā gaṇḍo saññā sallam, asaññā sammoho, etaṃ santam etaṃ paṇītaṃ yadidaṃ:

Because they believe that perception is a disease, a boil, a dart, and that the state of neither perception nor non-perception is peaceful and sublime.

‘nevasaññānāsaññān’^{ti}.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ye kho te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā, arūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā, rūpiṇca arūpiṇca vā te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā, nevarūpiṃ nārūpiṃ vā te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā.

There are ascetics and brahmins who assert a self that is neither percipient nor non-percipient and sound after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ditthasutamutaviññātabbasaṅkhāramattena etassa āyatanassa upasampadaṃ paññapenti, byasanañhetam, bhikkhave, akkhāyati etassa āyatanassa upasampadāya.

Some ascetics or brahmins assert the embracing of that dimension merely through the conditioned phenomena of what is seen, heard, thought, and known. But that is said to be a disastrous approach.

Na hetam, bhikkhave, āyatanam saṅkhārasamāpattipattabbamakkhāyati;

For that dimension is said to be not attainable by means of conditioned phenomena,

saṅkhārāvesasamāpattipattabbametam, bhikkhave, āyatanamakkhāyati.

but only with a residue of conditioned phenomena.

‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho atthetan’^{ti}—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti vidaditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, tatra, bhikkhave, ye te samaṇabrāhmaṇā saññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā asaññiṃ attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti, yepi te bhonto samaṇabrāhmaṇā nevasaññānāsaññān attānaṃ paññapenti arogaṃ paraṃ maraṇā tesamete paṭikkosanti.

Now, the ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being reject those who assert a self that is sound after death, whether percipient or non-percipient or neither percipient non-percipient.

Tam kissa hetu?

Why is that?

Sabbepime bhonto samaṇabrāhmaṇā uddham saram āsattiṃyeva abhivadanti:

Because all of those ascetics and brahmins only assert their attachment to moving up to a higher realm:

‘iti pecca bhavissāma, iti pecca bhavissāmā’^{ti}.

‘After death we shall be like this! After death we shall be like that!’

Seyyathāpi nāma vāṇijassa vāṇijāya gacchato evaṃ hoti:

Suppose a trader was going to market, thinking:

‘ito me idaṃ bhavissati, iminā idaṃ lacchāmā’^{ti};

‘With this, that shall be mine! This way, I shall get that!’

evamevime bhonto samanabrāhmaṇā vāṇijūpamā maññe paṭibhanti:
In the same way, those ascetics and brahmins seem to be like traders when they say:

‘iti pecca bhavissāma, iti pecca bhavissāmā’ti.
‘After death we shall be like this! After death we shall be like that!’

Tayidaṃ, bhikkhave, tathāgato abhijānāti.
The Realized One understands this as follows.

Ye kho te bhonto samanabrāhmaṇā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti te sakkāyabhayaṃ sakkāyaparijegucchā sakkāyaññeva anuparidhāvanti anuparivattanti.
The ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being; from fear and disgust with identity, they just keep running and circling around identity.

Seyyathāpi nāma sā gaddulabaddho dalhe thambhe vā khile vā upanibaddho, tameva thambhaṃ vā khilaṃ vā anuparidhāvati anuparivattati;
Suppose a dog on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar.

evamevime bhonto samanabrāhmaṇā sakkāyabhayaṃ sakkāyaparijegucchā sakkāyaññeva anuparidhāvanti anuparivattanti.
In the same way, those ascetics and brahmins, from fear and disgust with identity, just keep running and circling around identity.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—
*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.
Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti, sabbe te imāneva pañcāyatanāni abhivadanti etesaṃ vā aññataram.
Whatever ascetics and brahmins theorize about the future, and propose various hypotheses concerning the future, all of them propose one or other of these five theses.

Santi, bhikkhave, eke samanabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni adhivuttipadāni abhivadanti.
There are some ascetics and brahmins who theorize about the past, and propose various hypotheses concerning the past. They propose the following, each insisting that theirs is the only truth and that everything else is wrong.

‘Sassato attā ca loko ca, idameva saccaṃ moghamaññan’ti—
‘The self and the cosmos are eternal.’

ittheke abhivadanti, ‘asassato attā ca loko ca, idameva saccaṃ moghamaññan’ti—
‘The self and the cosmos are not eternal.’

ittheke abhivadanti, ‘sassato ca asassato ca attā ca loko ca, idameva saccaṃ moghamaññan’ti—
‘The self and the cosmos are both eternal and not eternal.’

ittheke abhivadanti, ‘nevasassato nāsassato attā ca loko ca, idameva saccaṃ moghamaññan’ti—
‘The self and the cosmos are neither eternal nor not eternal.’

ittheke abhivadanti, ‘antavā attā ca loko ca, idameva saccaṃ moghamaññan’ti—
‘The self and the cosmos are finite.’

ittheke abhivadanti, ‘anantavā attā ca loko ca, idameva saccaṃ moghamaññan’ti—
‘The self and the cosmos are infinite.’

ittheke abhivadanti, ‘antavā ca anantavā ca attā ca loko ca, idameva saccaṃ moghamaññan’ti—
‘The self and the cosmos are both finite and infinite.’

ittheke abhivadanti, ‘nevantavā nānantavā attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos are neither finite nor infinite.’

ittheke abhivadanti, ‘ekattasaññī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos are unified in perception.’

ittheke abhivadanti, ‘nānattasaññī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos are diverse in perception.’

ittheke abhivadanti, ‘parittasaññī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos have limited perception.’

ittheke abhivadanti, ‘appamāṇasaññī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos have limitless perception.’

ittheke abhivadanti, ‘ekantasukhī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos experience nothing but happiness.’

ittheke abhivadanti, ‘ekantadukkhī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos experience nothing but suffering.’

ittheke abhivadanti, ‘sukhadukkhī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos experience both happiness and suffering.’

ittheke abhivadanti, ‘adukkhamasukhī attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti—

‘The self and the cosmos experience neither happiness nor suffering.’

ittheke abhivadanti.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

Now, consider the ascetics and brahmins whose view is as follows.

‘sassato attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti, tesam vata aññatreva saddhāya aññatra ruciyaṃ aññatra anussavā aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiyaṃ paccattaṃyeva nāṇaṃ bhavissati parisuddhaṃ pariyodātanti—netam thānaṃ vijjati.

‘The self and the cosmos are eternal. This is the only truth, other ideas are silly.’ It’s simply not possible for them to have purified and clear personal knowledge of this, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration.

Paccattaṃ kho pana, bhikkhave, nāṇe asati parisuddhe pariyodāte yadapi te bhonto samaṇabrāhmaṇā tattha nāṇabhāgaṃattameva pariyodapenti tadapi tesam bhavataṃ samaṇabrāhmaṇaṇaṃ upādānamakkhāyati.

And in the absence of such knowledge, even the partial knowledge that they are clear about is said to be grasping on their part.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti veditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Tatra, bhikkhave, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

Now, consider the ascetics and brahmins whose view is as follows.

‘asassato attā ca loko ca, idameva saccaṃ moghamaññān’ti ... pe ...

The self and the cosmos are not eternal,

sassato ca asassato ca attā ca loko ca ...

or both eternal and not eternal,

nevasassato nāsassato attā ca loko ca ...

or neither eternal nor not-eternal,

antavā attā ca loko ca ...

or finite,

anantavā attā ca loko ca ...

or infinite,

antavā ca anantavā ca attā ca loko ca ...

or both finite and infinite,

nevantavā nānantavā attā ca loko ca ...

or neither finite nor infinite,

ekattasaññī attā ca loko ca ...

or of unified perception,

nānattasaññī attā ca loko ca ...

or of diverse perception,

parittasaññī attā ca loko ca ...

or of limited perception,

appamānasaññī attā ca loko ca ...

or of limitless perception,

ekantasukhī attā ca loko ca ...

or experience nothing but happiness,

ekantadukkhī attā ca loko ca ...

or experience nothing but suffering,

sukhadukkhī attā ca loko ca ...

or experience both happiness and suffering,

adukkhamasukhī attā ca loko ca, idameva saccaṃ moghamaññanti, tesam vata aññatveva saddhaya aññatra ruciya aññatra anussava aññatra ākāraparivitakkā aññatra diṭṭhinijjhānakkhantiya paccattaṃyeva ñāṇaṃ bhavissati parisuddhaṃ pariyodātanti—netam thānaṃ vijjati.

or experience neither happiness nor suffering. It’s simply not possible for them to have purified and clear personal knowledge of this, apart from faith, preference, oral tradition, reasoned contemplation, or acceptance of a view after consideration.

Paccattaṃ kho pana, bhikkhave, ñāṇe asati parisuddhe pariyodāte yadapi te bhonto samaṇabrāhmaṇā tattha ñāṇabhāgaṃ mattameva pariyodapenti tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ upādānaṃ akkhāyati.

And in the absence of such knowledge, even the partial knowledge that they are clear about is said to be grasping on their part.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbaññānānaṃ paṭinissaggā, aparantānudiṭṭhinaṃ paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekaṃ pīṭiṃ upasampajja viharati:

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, enter and remain in the rapture of seclusion:

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ pavivekaṃ pīṭiṃ upasampajja viharāmi’ti.

‘This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.’

Tassa sã pavivekã pīti nirujjhati.
But that rapture of seclusion of theirs ceases.

Pavivekãya pītiyã nirodhã uppajjati domanassam, domanassassa nirodhã uppajjati pavivekã pīti.
When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

Seyyathãpi, bhikkhave, yaṃ chãyã jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chãyã pharati;
It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves.

evameva kho, bhikkhave, pavivekãya pītiyã nirodhã uppajjati domanassam, domanassassa nirodhã uppajjati pavivekã pīti.
In the same way, when the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

Tayidaṃ, bhikkhave, tathãgato abhijãnãti.
The Realized One understands this as follows.

Ayaṃ kho bhavaṃ samaṇo vã brãhmaṇo vã pubbantãnudiṭṭhĩnañca patinissaggã, aparantãnudiṭṭhĩnañca paṭinissaggã, sabbaso kãmasaṃyojanãnaṃ anadhiṭṭhãnã, pavivekaṃ pītiṃ upasampajja viharati:
This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, enters and remains in the rapture of seclusion:

‘etaṃ santaṃ etaṃ pañitaṃ yadidaṃ pavivekaṃ pītiṃ upasampajja viharãmi’ti.
‘This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.’

Tassa sã pavivekã pīti nirujjhati.
But that rapture of seclusion of theirs ceases.

Pavivekãya pītiyã nirodhã uppajjati domanassam, domanassassa nirodhã uppajjati pavivekã pīti.
When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

‘Tayidaṃ sañkhatam oḷãrikaṃ atthi kho pana sañkhãrãnaṃ nirodho atthetan’ti—
*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvã tassa nissaraṇadassãvĩ tathãgato tadupãtivatto.
Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Idha pana, bhikkhave, ekacco samaṇo vã brãhmaṇo vã pubbantãnudiṭṭhĩnañca paṭinissaggã, aparantãnudiṭṭhĩnañca paṭinissaggã, sabbaso kãmasaṃyojanãnaṃ anadhiṭṭhãnã, pavivekãya pītiyã samatikkamã nirãmisam sukhaṃ upasampajja viharati:
Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion, enter and remain in spiritual bliss.

‘etaṃ santaṃ etaṃ pañitaṃ yadidaṃ nirãmisam sukhaṃ upasampajja viharãmi’ti.
‘This is peaceful, this is sublime, that is, entering and remaining in spiritual bliss.’

Tassa taṃ nirãmisam sukhaṃ nirujjhati.
But that spiritual bliss of theirs ceases.

Nirãmisassa sukhasa nirodhã uppajjati pavivekã pīti, pavivekãya pītiyã nirodhã uppajjati nirãmisam sukhaṃ.
When spiritual bliss ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, spiritual bliss arises.

Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chāyā pharati;

It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. ...

evameva kho, bhikkhave, nirāmisassa sukhassa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmiṣaṃ sukhaṃ.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṃ patinissaggā, aparantānudiṭṭhīnaṃ patinissaggā, sabbaso kāmasamyōjanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmiṣaṃ sukhaṃ upasampajja viharati:

This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion, enters and remains in spiritual bliss.

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ nirāmiṣaṃ sukhaṃ upasampajja viharāmi’ ti.

‘This is peaceful, this is sublime, that is, entering and remaining in spiritual bliss.’

Tassa taṃ nirāmiṣaṃ sukhaṃ nirujjhati.

But that spiritual bliss of theirs ceases.

Nirāmisassa sukhassa nirodhā uppajjati pavivekā pīti, pavivekāya pītiyā nirodhā uppajjati nirāmiṣaṃ sukhaṃ.

When spiritual bliss ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, spiritual bliss arises.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṃ patinissaggā, aparantānudiṭṭhīnaṃ patinissaggā, sabbaso kāmasamyōjanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmiṣassa sukhassa samatikkamā, adukkhamasukhaṃ vedanaṃ upasampajja viharati:

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion and spiritual bliss, enter and remain in neutral feeling.

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharāmi’ ti.

‘This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.’

Tassa sā adukkhamasukhā vedanā nirujjhati.

Then that neutral feeling ceases.

Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmiṣaṃ sukhaṃ, nirāmisassa sukhassa nirodhā uppajjati adukkhamasukhā vedanā.

When neutral feeling ceases, spiritual bliss arises; and when spiritual bliss ceases, neutral feelings arise.

Seyyathāpi, bhikkhave, yaṃ chāyā jahati taṃ ātapo pharati, yaṃ ātapo jahati taṃ chāyā pharati;

It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. ...

evameva kho, bhikkhave, adukkhamasukhāya vedanāya nirodhā uppajjati nirāmiṣaṃ sukhaṃ, nirāmisassa sukhassa nirodhā uppajjati adukkhamasukhā vedanā.

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṇca paṭinissaggā, aparantānudiṭṭhīnaṇca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukhaṃ vedanaṃ upasampajja viharati:

This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, going beyond the rapture of seclusion and spiritual bliss, enters and remains in neutral feeling.

‘etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharāmi’ ti.

‘This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.’

Tassa sā adukkhamasukhā vedanā nirujjhati.

Then that neutral feeling ceases.

Adukkhamasukhāya vedanāya nirodhā uppajjati nirāmiṣaṃ sukhaṃ, nirāmisassa sukhassa nirodhā uppajjati adukkhamasukhā vedanā.

When neutral feeling ceases, spiritual bliss arises; and when spiritual bliss ceases, neutral feelings arises.

‘Tayidaṃ saṅkhatam oḷārikaṃ atthi kho pana saṅkhārānaṃ nirodho atthetan’ ti—

*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti vidityā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Idha pana, bhikkhave, ekacco samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṇca paṭinissaggā, aparantānudiṭṭhīnaṇca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukhāya vedanāya samatikkamā:

Now, some ascetics and brahmins, letting go of theories about the past and the future, shedding the fetters of sensuality, go beyond the rapture of seclusion, spiritual bliss, and neutral feeling.

‘santohamasmi, nibbutohamasmi, anupādānohamasmi’ ti samanupassati.

They regard themselves like this: ‘I am at peace; I am extinguished; I am free of grasping.’

Tayidaṃ, bhikkhave, tathāgato abhijānāti.

The Realized One understands this as follows.

Ayaṃ kho bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhīnaṇca paṭinissaggā, aparantānudiṭṭhīnaṇca paṭinissaggā, sabbaso kāmasaṃyojanānaṃ anadhiṭṭhānā, pavivekāya pītiyā samatikkamā, nirāmisassa sukhassa samatikkamā, adukkhamasukhāya vedanāya samatikkamā:

This good ascetic or brahmin, letting go of theories about the past and the future, shedding the fetters of sensuality, goes beyond the rapture of seclusion, spiritual bliss, and neutral feeling.

‘santohamasmi, nibbutohamasmi, anupādānohamasmi’ ti samanupassati;

They regard themselves like this: ‘I am at peace; I am extinguished; I am free of grasping.’

addhā ayamāyasmā nibbānasappāyaṃyeva paṭipadaṃ abhivadati.

Clearly this venerable speaks of a practice that’s conducive to extinguishment.

Atha ca panāyaṃ bhavaṃ samaṇo vā brāhmaṇo vā pubbantānudiṭṭhiṃ vā upādiyamāno upādiyati, aparantānudiṭṭhiṃ vā upādiyamāno upādiyati, kāmasaṃyojanaṃ vā upādiyamāno upādiyati, pavivekaṃ vā pītiṃ upādiyamāno upādiyati, nirāmiṣaṃ vā sukhaṃ upādiyamāno upādiyati, adukkhamasukhaṃ vā vedanaṃ upādiyamāno upādiyati.

Nevertheless, they still grasp at theories about the past or the future, or the fetters of sensuality, or the rapture of seclusion, or spiritual bliss, or neutral feeling.

Yaṇca kho ayamāyasmā:

And when they regard themselves like this:

‘santohamasmi, nibbutohamasmi, anupādānohamasmi’ti samanupassati tadapi imassa bhoto samaṇassa brāhmaṇassa upādānamakkhāyati.

‘I am at peace; I am extinguished; I am free of grasping,’ that’s also said to be grasping on their part.

‘Tayidaṃ saṅkhatam oḷārikam atthi kho pana saṅkhārānaṃ nirodho atthetan’ti—
*‘All that is conditioned and coarse. But there is the cessation of conditions—*that* is real.’*

iti viditvā tassa nissaraṇadassāvī tathāgato tadupātivatto.

Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Idam kho pana, bhikkhave, tathāgatena anuttaram santivarapadam abhisambuddham yadidaṃ—

But the Realized One has awakened to the supreme state of sublime peace, that is,

channaṃ phassāyatanānaṃ samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca nissaraṇaṇca yathābhūtaṃ viditvā anupādāvimokkho”ti.

liberation by not grasping after truly understanding these six sense fields’ origin, ending, gratification, drawback, and escape.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Pañcattayasuttaṃ niṭṭhitaṃ dutiyaṃ.

Kintisutta

Is This What You Think Of Me?

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā pisinārāyaṃ viharati baliharāṇe vanasaṇḍe.

At one time the Buddha was staying near Kusināra, in the Forest of Offerings.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“kinti vo, bhikkhave, mayi hoti:

“Mendicants, is this what you think of me?

‘cīvarahetu vā samaṇo gotamo dhammaṃ deseti, piṇḍapātaḥetu vā samaṇo gotamo dhammaṃ deseti, senāsanahetu vā samaṇo gotamo dhammaṃ deseti, itibhavābhavaḥetu vā samaṇo gotamo dhammaṃ desetī”ti?

‘The ascetic Gotama teaches the Dhamma for the sake of robes, alms-food, lodgings, or rebirth in this or that state.’”

“Na kho no, bhante, bhagavati evaṃ hoti:

“No sir, we don’t think of you that way.”

‘cīvarahetu vā samaṇo gotamo dhammaṃ deseti, piṇḍapātaḥetu vā samaṇo gotamo dhammaṃ deseti, senāsanahetu vā samaṇo gotamo dhammaṃ deseti, itibhavābhavaḥetu vā samaṇo gotamo dhammaṃ desetī”ti.

“Na ca kira vo, bhikkhave, mayi evaṃ hoti:

“If you don’t think of me that way,

‘cīvarahetu vā samaṇo gotamo dhammaṃ deseti ... pe ...

itibhavābhavaḥetu vā samaṇo gotamo dhammaṃ desetī”ti;

atha kinti carahi vo, bhikkhave, mayi hotī”ti?

then what exactly do you think of me?”

“Evaṃ kho no, bhante, bhagavati hoti:

“We think of you this way:

‘anukampako bhagavā hitesī;

‘The Buddha is compassionate and wants what’s best for us.

anukampaṃ upādāya dhammaṃ desetī”ti.

He teaches out of compassion.’”

“Evañca kira vo, bhikkhave, mayi hoti:

“So it seems you think

‘anukampako bhagavā hitesī;

anukampaṃ upādāya dhammaṃ desetī'ti.
that I teach out of compassion.

Tasmātiha, bhikkhave, ye vo mayā dhammā abhiññā desitā, seyyathidaṃ—
In that case, each and every one of you should train in the things I have taught from my direct knowledge, that is:

cattāro satipatthānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca
balāni satta bojjhaṅgā ariyo atthaṅgiko maggo, tattha sabbeheva samaggehi
sammodamānehi avivadamānehi sikkhitabbaṃ.
*the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power,
the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.
You should train in these things in harmony, appreciating each other, without quarreling.*

Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ
sikkhataṃ siyaṃsu dve bhikkhū abhidhamme nānāvādā.
As you do so, it may happen that two mendicants disagree about the teaching.

Tatra ce tumhākaṃ evamassa:
Now, you might think,

‘imesaṃ kho āyasmantānaṃ atthato ceva nānaṃ byañjanato ca nāna’ti, tattha yaṃ
bhikkhuṃ suvacataṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:
*‘These two venerables disagree on both the meaning and the phrasing.’ So you should
approach whichever mendicant you think is most amenable and say to them:*

‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ.
‘The venerables disagree on the meaning and the phrasing.

Tadamināpetam āyasmanto jānātha—
But the venerables should know that this is how

yathā atthato ceva nānaṃ, byañjanato ca nānaṃ.
such disagreement on the meaning and the phrasing comes to be.

Māyasmanto vivādaṃ āpajjitthā’ti.
Please don’t get into a fight about this.’

Atthāparesaṃ ekatopakikkhānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataṃ
maññeyyātha so upasaṅkamitvā evamassa vacanīyo:
*Then they should approach whichever mendicant they think is most amenable among those
who side with the other party and say to them:*

‘āyasmantānaṃ kho atthato ceva nānaṃ, byañjanato ca nānaṃ.
‘The venerables disagree on the meaning and the phrasing.

Tadamināpetam āyasmanto jānātha—
But the venerables should know that this is how

yathā atthato ceva nānaṃ, byañjanato ca nānaṃ.
such disagreement on the meaning and the phrasing comes to be.

Māyasmanto vivādaṃ āpajjitthā’ti.
Please don’t get into a fight about this.’

Iti duggahitaṃ duggahitato dhāretabbaṃ, suggahitaṃ suggahitato dhāretabbaṃ.
*So you should remember what has been incorrectly memorized as incorrectly memorized and
what has been correctly memorized as correctly memorized.*

Duggahitaṃ duggahitato dhāretvā suggahitaṃ suggahitato dhāretvā yo dhammo yo
vinayo so bhāsitaḥ.
Remembering this, you should speak on the teaching and the training.

Tatra ce tumhākaṃ evamassa:
Now, you might think,

‘imesaṃ kho āyasmantānaṃ atthato hi kho nānaṃ, byañjanato sameti’ti, tattha yaṃ bhikkhuṃ suvacataṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

‘These two venerables disagree on the meaning but agree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them:

‘āyasmantānaṃ kho atthato hi nānaṃ, byañjanato sameti.

‘The venerables disagree on the meaning but agree on the phrasing.’

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho nānaṃ, byañjanato sameti.

such disagreement on the meaning and agreement on the phrasing comes to be.

Māyasmanto vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about this.’

Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘āyasmantānaṃ kho atthato hi kho nānaṃ, byañjanato sameti.

‘The venerables disagree on the meaning but agree on the phrasing.’

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho nānaṃ, byañjanato sameti.

such disagreement on the meaning and agreement on the phrasing comes to be.

Māyasmanto vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about this.’

Iti duggahitaṃ duggahitato dhāretabbaṃ, suggahitaṃ suggahitato dhāretabbaṃ.

So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized.

Duggahitaṃ duggahitato dhāretvā suggahitaṃ suggahitato dhāretvā yo dhammo yo vinayo so bhāsitaḥ.

Remembering this, you should speak on the teaching and the training.

Tatra ce tumhākaṃ evamassa:

Now, you might think,

‘imesaṃ kho āyasmantānaṃ atthato hi kho sameti, byañjanato nāna’ti, tattha yaṃ bhikkhuṃ suvacataṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

‘These two venerables agree on the meaning but disagree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them:

‘āyasmantānaṃ kho atthato hi sameti, byañjanato nānaṃ.

‘The venerables agree on the meaning but disagree on the phrasing.’

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho sameti, byañjanato nānaṃ.

such agreement on the meaning and disagreement on the phrasing comes to be.

Appamattakaṃ kho panetaṃ yadidaṃ—byañjanaṃ.

But the phrasing is a minor matter.

Māyasmanto appamattake vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about something so minor.’

Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataṃ
maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘āyasmantānaṃ kho atthato hi sameti, byañjanato nānaṃ.

‘The venerables agree on the meaning but disagree on the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato hi kho sameti, byañjanato nānaṃ.

such agreement on the meaning and disagreement on the phrasing comes to be.

Appamattakaṃ kho panetaṃ yadidaṃ—byañjanaṃ.

But the phrasing is a minor matter.

Māyasmanto appamattake vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about something so minor.’

Iti suggahitaṃ suggahitato dhāretabbaṃ, duggahitaṃ duggahitato dhāretabbaṃ.

So you should remember what has been correctly memorized as correctly memorized and what has been incorrectly memorized as incorrectly memorized.

Suggahitaṃ suggahitato dhāretvā duggahitaṃ duggahitato dhāretvā yo dhammo yo
vinayo so bhāsitaṃ.

Remembering this, you should speak on the teaching and the training.

Tatra ce tumhākaṃ evamassa:

Now, you might think,

‘imesaṃ kho āyasmantānaṃ atthato ceva sameti byañjanato ca sameti’ti, tattha yaṃ
bhikkhuṃ suvacataṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

‘These two venerables agree on both the meaning and the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them:

‘āyasmantānaṃ kho atthato ceva sameti, byañjanato ca sameti.

‘The venerables agree on both the meaning and the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato ceva sameti byañjanato ca sameti.

they come to agree on the meaning and the phrasing.

Māyasmanto vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about this.’

Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataṃ
maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘āyasmantānaṃ kho atthato ceva sameti byañjanato ca sameti.

‘The venerables agree on both the meaning and the phrasing.

Tadamināpetam āyasmanto jānātha—

But the venerables should know that this is how

yathā atthato ceva sameti byañjanato ca sameti.

they come to agree on the meaning and the phrasing.

Māyasmanto vivādaṃ āpajjitthā’ti.

Please don’t get into a fight about this.’

Iti suggahitaṃ suggahitato dhāretabbaṃ.

So you should remember what has been correctly memorized as correctly memorized.

Suggahitaṃ suggahitato dhāretvā yo dhammo yo vinayo so bhāsitaḃbo.

Remembering this, you should speak on the teaching and the training.

Tesaṇca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ siyā aññatarassa bhikkhuno āpatti siyā vītikkamo,

As you train in harmony, appreciating each other, without quarreling, one of the mendicants might commit an offense or transgression.

tatra, bhikkhave, na codanāya taritabbaṃ. Puggalo upaparikkhitabbo:

In such a case, you should not be in a hurry to accuse them. The individual should be examined like this:

‘iti mayhaṇca aviheṣā bhavissati parassa ca puggalassa anupaghāto, paro hi puggalo akkodhano anupanāhī adalhaditṭhī suppaṇissaggi, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vutṭhāpetvā kusale patitṭhāpetun’ti.

‘I won’t be troubled and the other individual won’t be hurt, for they’re not irritable and hostile. They don’t hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful.’

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that’s what you think, then it’s appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

‘mayhaṃ kho aviheṣā bhavissati parassa ca puggalassa upaghāto, paro hi puggalo kodhano upanāhī adalhaditṭhī suppaṇissaggi, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vutṭhāpetvā kusale patitṭhāpetuṃ.

‘I will be troubled and the other individual will be hurt, for they’re irritable and hostile. However, they don’t hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful.’

Appamattakaṃ kho panetaṃ yadidaṃ—parassa puggalassa upaghāto.

But for the other individual to get hurt is a minor matter.

Atha kho etadeva bahutaraṃ—

It’s more important

svāhaṃ sakkomi etaṃ puggalaṃ akusalā vutṭhāpetvā kusale patitṭhāpetun’ti.

that I can draw them away from the unskillful and establish them in the skillful.’

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that’s what you think, then it’s appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

‘mayhaṃ kho viheṣā bhavissati parassa ca puggalassa anupaghāto. Paro hi puggalo akkodhano anupanāhī dalhaditṭhī duppaṇissaggi, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vutṭhāpetvā kusale patitṭhāpetuṃ.

‘I will be troubled but the other individual won’t be hurt, for they’re not irritable and hostile. However, they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful.’

Appamattakaṃ kho panetaṃ yadidaṃ—mayhaṃ viheṣā.

But for me to be troubled is a minor matter.

Atha kho etadeva bahutaraṃ—

It’s more important

svāhaṃ sakkomi etaṃ puggalaṃ akusalā vutṭhāpetvā kusale patitṭhāpetun’ti.

that I can draw them away from the unskillful and establish them in the skillful.’

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that’s what you think, then it’s appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

‘mayhañca kho vihesā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhi dalhaditthi duppaṭinissaggi, sakkomi cāhaṃ etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetuṃ.

‘I will be troubled and the other individual will be hurt, for they’re irritable and hostile. And they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful.’

Appamattakaṃ kho panetaṃ yadidaṃ—mayhañca vihesā bhavissati parassa ca puggalassa upaghāto.

But for me to be troubled and the other individual to get hurt is a minor matter.

Atha kho etadeva bahutaraṃ—

It’s more important

svāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetuṃ’ti.

that I can draw them away from the unskillful and establish them in the skillful.’

Sace, bhikkhave, evamassa, kallaṃ vacanāya.

If that’s what you think, then it’s appropriate to speak to them.

Sace pana, bhikkhave, evamassa:

But suppose you think this:

‘mayhañca kho vihesā bhavissati parassa ca puggalassa upaghāto. Paro hi puggalo kodhano upanāhi dalhaditthi duppaṭinissaggi, na cāhaṃ sakkomi etaṃ puggalaṃ akusalā vuṭṭhāpetvā kusale patitthāpetuṃ’ti.

‘I will be troubled and the other individual will be hurt, for they’re irritable and hostile. And they hold fast to their views, refusing to let go. I cannot draw them away from the unskillful and establish them in the skillful.’

Evarūpe, bhikkhave, puggale upekkhā nātimaññitabbā.

Don’t underestimate the value of equanimity for such a person.

Tesañca vo, bhikkhave, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppajjeyya ditthipaḷāso cetaso āghāto appaccayo anabhiraddhi.

As you train in harmony, appreciating each other, without quarreling, mutual tale-bearing might come up, with contempt for each other’s views, resentful, bitter, and exasperated.

Tattha ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataraṃ maññeyyātha so upasaṅkamitvā evamassa vacanīyo:

In this case you should approach whichever mendicant you think is most amenable among those who side with one party and say to them:

‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno ditthipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyā’ti.

‘Reverend, as we were training, mutual tale-bearing came up. If the Ascetic knew about this, would he rebuke it?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññamaññassa vacīsaṃhāro uppanno ditthipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyāti.

‘Yes, reverend, he would.’

Etaṃ panāvuso, dhammaṃ appahāya nibbānaṃ sacchikareyyā’ti.

‘But without giving that up, reverend, can one realize extinguishment?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘etaṃ, āvuso, dhammaṃ appahāya na nibbānaṃ sacchikareyyā’ti.

‘No, reverend, one cannot.’

Athāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ yaṃ bhikkhuṃ suvacataṃ maññeyyātha, so upasaṅkamitvā evamassa vacanīyo:

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them:

‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññaṃaññaṃ vacisaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi, taṃ jānamāno samaṇo garaheyyā’ti.

‘Reverend, as we were training, mutual tale-bearing came up. If the Ascetic knew about this, would he rebuke it?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘yaṃ no, āvuso, amhākaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ aññaṃaññaṃ vacisaṃhāro uppanno diṭṭhipaḷāso cetaso āghāto appaccayo anabhiraddhi taṃ jānamāno samaṇo garaheyyāti.

‘Yes, reverend, he would.’

Etaṃ paṇāvuso, dhammaṃ appahāya nibbānaṃ sacchikareyyā’ti.

‘But without giving that up, reverend, can one realize extinguishment?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘etaṃ kho, āvuso, dhammaṃ appahāya na nibbānaṃ sacchikareyyā’ti.

‘No, reverend, one cannot.’

Tañce, bhikkhave, bhikkhuṃ pare evaṃ puccheyyumaḥ:

If others should ask that mendicant:

‘āyasmatā no ete bhikkhū akusalā vuṭṭhāpetvā kusale patitṭhāpitā’ti?

‘Were you the venerable who drew those mendicants away from the unskillful and established them in the skillful?’

Sammā byākaramāno, bhikkhave, bhikkhu evaṃ byākareyya:

Answering rightly, the mendicant should say:

‘idhāhaṃ, āvuso, yena bhagavā tenupasaṅkamim, tassa me bhagavā dhammaṃ desesi, tāhaṃ dhammaṃ sutvā tesaṃ bhikkhūnaṃ abhāsim.

‘Well, reverends, I approached the Buddha. He taught me the Dhamma. After hearing that teaching I explained it to those mendicants.

Taṃ te bhikkhū dhammaṃ sutvā akusalā vuṭṭhahimsu, kusale patitṭhahimsū’ti.

When those mendicants heard that teaching they were drawn away from the unskillful and established in the skillful.’

Evaṃ byākaramāno kho, bhikkhave, bhikkhu na ceva attānaṃ ukkaṃseti, na paraṃ vambheti, dhammassa cānudhammaṃ byākaroti, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati’ti.

Answering in this way, that mendicant doesn’t glorify themselves or put others down. They answer in line with the teaching, with no legitimate grounds for rebuke and criticism.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Kintisuttam niṭṭhitaṃ tatiyaṃ.

Sāmagāmasutta

At Sāmagāma

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sakkesu viharati sāmagāme.

At one time the Buddha was staying among the Sakyans near the village of Sāma.

Tena kho pana samayena nigaṇṭho nātaputto pāvāyaṃ adhunākālāṅkato hoti.

Now at that time the Nigaṇṭha Nātaputta had recently passed away at Pāvā.

Tassa kālaṃkiriyyā bhinnā nigaṇṭhā dvedhikajātā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti:

With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and fighting, continually wounding each other with barbed words:

“na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi. Kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi. Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitaṃ me, asahitaṃ te. Purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca. Adhicinnaṃ te viparāvattaṃ. Āropito te vādo. Niggahitosi, cara vādappamokkhāya; nibbethehi vā sace pahosī”ti.

‘You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!’

Vadhoyeva kho maññe nigaṇṭhesu nātaputtiyesu vattati.

You’d think there was nothing but slaughter going on among the Jain ascetics.

Yepi nigaṇṭhassa nātaputtassa sāvakā gihī odātavasanā tepi nigaṇṭhesu nātaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite bhinnathūpe appatisaraṇe.

And the Nigaṇṭha Nātaputta’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

Atha kho cundo samaṇuddeso pāvāyaṃ vassamvuttho yena sāmagāmo yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho cundo samaṇuddeso āyasmantaṃ ānandaṃ etadavoca:

And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

“nigaṇṭho, bhante, nātaputto pāvāyaṃ adhunākālāṅkato.

Tassa kālaṃkiriyyā bhinnā nigaṇṭhā dvedhikajātā ... pe ... bhinnathūpe appatisaraṇe”ti.

Evam vutte, āyasmā ānando cundaṃ samaṇuddesaṃ etadavoca:

Ānanda said to him,

“atthi kho idaṃ, āvuso cunda, kathāpābhaṭaṃ bhagavantaṃ dassanāya.

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

Āyāma, āvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ bhagavato ārocessāma”ti.

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

“Evaṃ, bhante”ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.

"Yes, sir," replied Cunda.

Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamimṣu; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimṣu. Ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and Ānanda informed him of what Cunda had said. He went on to say,

“ayaṃ, bhante, cundo samaṇuddeso evamāha:

‘nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālānkato.

Tassa kālaṃkiriyāya bhinnā nigaṇṭhā dvedhikajātā ... pe ... bhinnathūpe appaṭisaraṇe”ti.

Tassa mayhaṃ, bhante, evaṃ hoti:

"Sir, it occurs to me:

‘mā heva bhagavato accayena saṃghe vivādo uppajji;

"When the Buddha has passed away, let no dispute arise in the Saṅgha.

svāssa vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ”ti.

For such a dispute would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans."

“Taṃ kiṃ maññasi, ānanda,

"What do you think, Ānanda?

ye vo mayā dhammā abhiññā desitā, seyyathidaṃ—

Do you see even two mendicants who disagree regarding the things I have taught from my direct knowledge, that is,

cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, passasi no tvaṃ, ānanda, imesu dhammesu dvepi bhikkhū nānāvāde”ti?

the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path?"

“Ye me, bhante, dhammā bhagavatā abhiññā desitā, seyyathidaṃ—

"No, sir, I do not.

cattāro satipaṭṭhānā cattāro sammappadhānā cattāro iddhipādā pañcindriyāni pañca balāni satta bojjhaṅgā ariyo aṭṭhaṅgiko maggo, nāhaṃ passāmi imesu dhammesu dvepi bhikkhū nānāvāde.

Ye ca kho, bhante, puggalā bhagavantam patissayamānarūpā viharanti tepi bhagavato accayena saṃghe vivādaṃ janeyyumaṃ ajjhājīve vā adhipātīmokkhe vā.

Nevertheless, there are some individuals who appear to live obedient to the Buddha, but when the Buddha has passed away they might create a dispute in the Saṅgha regarding livelihood or the monastic code.

Svāssa vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anattāya ahitāya dukkhāya devamanussānaṃ”ti.

Such a dispute would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans."

“Appamattako so, ānanda, vivādo yadidaṃ—ajjhājīve vā adhipātīmokkhe vā.

"Ānanda, dispute about livelihood or the monastic code is a minor matter.

Magge vā hi, ānanda, paṭipadāya vā saṅghe vivādo uppajjamāno uppajjeyya; svāssa vivādo bahujaṇāhitāya bahujaṇāsukhāya bahuno janassa anantthāya ahitāya dukkhāya devamanussānaṃ.

But should a dispute arise in the Saṅgha concerning the path or the practice, that would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Chayimāni, ānanda, vivādamūlāni.

Ānanda, there are these six roots of disputes.

Katamāni cha?

What six?

Idhānanda, bhikkhu kodhano hoti upanāhī.

Firstly, a mendicant is irritable and hostile.

Yo so, ānanda, bhikkhu kodhano hoti upanāhī so sattharipi agāraṇo viharati appatisso, dhammepi agāraṇo viharati appatisso, saṃghepi agāraṇo viharati appatisso, sikkhāyapi na paripūrakārī hoti.

Such a mendicant lacks respect and reverence for the teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

Yo so, ānanda, bhikkhu satthari agāraṇo viharati appatisso, dhamme ... saṃghe agāraṇo viharati appatisso, sikkhāya na paripūrakārī hoti, so saṃghe vivādaṃ janeti; yo hoti vivādo bahujaṇāhitāya bahujaṇāsukhāya, bahuno janassa anantthāya ahitāya dukkhāya devamanussānaṃ.

They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhataṃ vā bahiddhā vā samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.

If you see such a root of disputes in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhataṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatīṃ anavassavāya paṭipajjeyyātha.

If you don't see it, you should practice so that it doesn't come up in the future.

Evametassa pāpakassa vivādamūlassa pahānaṃ hoti, evametassa pāpakassa vivādamūlassa āyatīṃ anavassavo hoti.

That's how to give up this bad root of quarrels, so it doesn't come up in the future.

Puna caparaṃ, ānanda, bhikkhu makkhī hoti paḷāsī ... pe ...

Furthermore, a mendicant is offensive and contemptuous ...

issukī hoti maccharī ... pe ...

They're jealous and stingy ...

saṭho hoti māyāvī ... pe ...

They're devious and deceitful ...

pāpiccho hoti micchādītthi ... pe ...

They have wicked desires and wrong view ...

sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī.

They're attached to their own views, holding them tight, and refusing to let go.

Yo so, ānanda, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī so sattharipi agāraṇo viharati appatisso, dhammepi agāraṇo viharati appatisso, saṃghepi agāraṇo viharati appatisso, sikkhāyapi na paripūrakārī hoti.

Such a mendicant lacks respect and reverence for the teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

Yo so, ānanda, bhikkhu satthari agāravo viharati appatisso, dhamme ... saṃghe ... sikkhāya na paripūrakārī hoti so saṃghe vivādaṃ janeti; yo hoti vivādo bahujaṇāhitāya bahujaṇāsukhāya, bahunō janassa anattāya ahitāya dukkhāya devamanussānaṃ.

They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhataṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa pahāṇāya vāameyyātha.

If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.

Evarūpañce tumhe, ānanda, vivādamūlaṃ ajjhataṃ vā bahiddhā vā na samanupasseyyātha, tatra tumhe, ānanda, tasseva pāpakassa vivādamūlassa āyatim anavassavāya patipajjeyyātha.

If you don't see it, you should practice so that it doesn't come up in the future.

Evametassa pāpakassa vivādamūlassa pahāṇaṃ hoti, evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti.

That's how to give up this bad root of quarrels, so it doesn't come up in the future.

Imāni kho, ānanda, cha vivādamūlāni.

These are the six roots of quarrels.

Cattārimāni, ānanda, adhikaraṇāni.

There are four kinds of disciplinary issues.

Katamāni cattāri?

What four?

Vivādādhikaraṇaṃ, anuvādādhikaraṇaṃ, āpattādhikaraṇaṃ, kiccādhikaraṇaṃ—

Disciplinary issues due to disputes, accusations, offenses, or proceedings.

imāni kho, ānanda, cattāri adhikaraṇāni.

These are the four kinds of disciplinary issues.

Satta kho panime, ānanda, adhikaraṇasamathā—

There are seven methods for the settlement of any disciplinary issues that might arise.

uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūlāvinayo dātabbo, paṭiññāya kāretabbaṃ, yebhuyyasikā, tassapāpiyasikā, tiṇavatthārako.

Removal in the presence of those concerned is applicable. Removal by accurate recollection is applicable. Removal due to recovery from madness is applicable. The offense should be acknowledged. The decision of a majority. A verdict of aggravated misconduct. Covering over with grass.

Kathañcānanda, sammukhāvinayo hoti?

And how is there removal in the presence of those concerned?

Idhānanda, bhikkhū vivadanti dhammoti vā adhammoti vā vinayoti vā avinayoti vā.

It's when mendicants are disputing: 'This is the teaching,' 'This is not the teaching,' 'This is the training,' 'This is not the training.'

Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ.

Those mendicants should all sit together in harmony

Sannipatitvā dhammanetti samanumajjitabbā.

and thoroughly go over the guidelines of the teaching.

Dhammanettiṃ samanumajjitvā yathā tattha sameti tathā taṃ adhikaraṇaṃ vūpasametabbaṃ.

They should settle that disciplinary issue in agreement with the guidelines.

Evaṃ kho, ānanda, sammukhāvinayo hoti;
That's how there is removal in the presence of those concerned.

evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—
And that's how certain disciplinary issues are settled, that is,

sammukhāvinayena. (1)
by removal in the presence of those concerned.

Kathañcānanda, yebhuyyasikā hoti?
And how is there the decision of a majority?

Te ce, ānanda, bhikkhū na sakkonti taṃ adhikaraṇaṃ tasmaṃ āvāse vūpasametum.
If those mendicants are not able to settle that issue in that monastery,

Tehānanda, bhikkhūhi yasmiṃ āvāse bahutarā bhikkhū so āvāso gantabbo.
they should go to another monastery with more mendicants.

Tattha sabbeheva samaggehi sannipatitabbaṃ.
There they should all sit together in harmony

Sannipatitvā dhammanetti samanumajjitabbā.
and thoroughly go over the guidelines of the teaching.

Dhammanettiṃ samanumajjitvā yathā tattha sameti tathā taṃ adhikaraṇaṃ
vūpasametabbaṃ.
They should settle that disciplinary issue in agreement with the guidelines.

Evaṃ kho, ānanda, yebhuyyasikā hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ
vūpasamo hoti yadidaṃ—
That's how there is the decision of a majority. And that's how certain disciplinary issues are settled, that is,

yebhuyyasikāya. (2)
by decision of a majority.

Kathañcānanda, sativinayo hoti?
And how is there removal by accurate recollection?

Idhānanda, bhikkhū bhikkhuṃ evarūpāya garukāya āpattiyaṃ codenti pārājikena vā
pārājikasāmantena vā:
It's when mendicants accuse a mendicant of a serious offense; one entailing expulsion, or close to it:

‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam
vā’ti?
‘Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?’

So evamāha:
They say:

‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā
pārājikasāmantam vā’ti.
‘No, reverends, I don’t recall committing such an offense.’

Tassa kho, ānanda, bhikkhuno sativinayo dātabbo.
The removal by accurate recollection is applicable to them.

Evaṃ kho, ānanda, sativinayo hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ
vūpasamo hoti yadidaṃ—
That's how there is the removal by accurate recollection. And that's how certain disciplinary issues are settled, that is,

sativinayena. (3)
by removal by accurate recollection.

Kathañcānanda, amūlḥavinayo hoti?

And how is there removal by recovery from madness?

Idhānanda, bhikkhū bhikkhuṃ evarūpāya garukāya āpattiyaṃ codenti pārājikena vā pārājikasāmantena vā:

It's when mendicants accuse a mendicant of the kind of serious offense that entails expulsion, or close to it:

‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti?

‘Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?’

So evamāha:

They say:

‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti.

‘No, reverends, I don’t recall committing such an offense.’

Tamenam so nibbeṭhentaṃ ativeṭheti:

But though they try to get out of it, the mendicants pursue the issue:

‘iñghāyasmā sādhuḥkameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti.

‘Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!’

So evamāha:

They say:

‘ahaṃ kho, āvuso, ummādaṃ pāpunīṃ cetaso vipariyāsaṃ.

‘Reverends, I had gone mad, I was out of my mind.’

Tena me ummattakena bahum assāmaṇakaṃ ajjhāciṇṇaṃ bhāsita-parikkantaṃ.

And while I was mad I did and said many things that are not proper for an ascetic.

Nāhaṃ taṃ sarāmi.

I don’t remember any of that,

Mūlḥena me etaṃ katan’ti.

I was mad when I did it.’

Tassa kho, ānanda, bhikkhuno amūlḥavinayo dātabbo.

The removal by recovery from madness is applicable to them.

Evam kho, ānanda, amūlḥavinayo hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—

That’s how there is the removal by recovery from madness. And that’s how certain disciplinary issues are settled, that is,

amūlḥavinayena. (4)

by recovery from madness.

Kathañcānanda, paṭiññātakaraṇaṃ hoti?

And how is there the acknowledging of an offense?

Idhānanda, bhikkhu codito vā acodito vā āpattiṃ sarati, vivarati uttānīkaroti.

It’s when a mendicant, whether accused or not, recalls an offense and clarifies it and reveals it.

Tena, ānanda, bhikkhunā vuddhataraṃ bhikkhuṃ upasaṅkamitvā ekaṃsaṃ cīvaram katvā pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggaḥetvā evamassa vacanīyo:

that mendicant should arrange his robe over one shoulder, bow to that mendicant’s feet, squat on their heels, raise their joined palms, and say:

‘ahaṃ, bhante, itthannāmaṃ āpattiṃ āpanno, taṃ paṭidesemi’ti.

‘Sir, I have fallen into such-and-such an offense. I confess it.’

So evamāha:

The senior mendicant says:

‘passasī’ti?

‘Do you see it?’

‘Āma passāmi’ti.

‘Yes, I see it.’

‘Āyatimsamvareyyāsī’ti.

‘Then restrain yourself in future.’

‘Samvarissāmi’ti.

‘I shall restrain myself.’

Evam kho, ānanda, paṭiññātakaraṇaṃ hoti, evaṃca panidhekaccānaṃ
adhikaraṇaṃ vūpasamo hoti yadidaṃ—

*That’s how there is the acknowledging of an offense. And that’s how certain disciplinary issues
are settled, that is,*

paṭiññātakaraṇena. (5)

by acknowledging an offense.

Kathañcānanda, tassapāpiyasikā hoti?

And how is there a verdict of aggravated misconduct?

Idhānanda, bhikkhu bhikkhuṃ evarūpāya garukāya āpattiyaṃ codeti pārājikena vā
pārājikasāmantena vā:

*It’s when a mendicant accuses a mendicant of the kind of serious offense that entails expulsion,
or close to it:*

‘saratāyasmā evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam
vā’ti?

*‘Venerable, do you recall committing the kind of serious offense that entails expulsion or close
to it?’*

So evamāha:

They say:

‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā
pārājikasāmantam vā’ti.

‘No, reverends, I don’t recall committing such an offense.’

Tamenam so nibbēthentaṃ ativeṭheti:

But though they try to get out of it, the mendicants pursue the issue:

‘iṅghāyasmā sādhuameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā
pārājikaṃ vā pārājikasāmantam vā’ti.

*‘Surely the venerable must know perfectly well if you recall committing an offense that entails
expulsion or close to it!’*

So evamāha:

They say:

‘na kho ahaṃ, āvuso, sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā
pārājikasāmantam vā;

‘Reverends, I don’t recall committing a serious offense of that nature.’

sarāmi ca kho ahaṃ, āvuso, evarūpiṃ appamattikaṃ āpattiṃ āpajjitā’ti.

But I do recall committing a light offense.’

Tamenam so nibbēthentaṃ ativeṭheti:

But though they try to get out of it, the mendicants pursue the issue:

‘iṅghāyasmā sādhuameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā
pārājikaṃ vā pārājikasāmantam vā’ti?

*‘Surely the venerable must know perfectly well if you recall committing an offense that entails
expulsion or close to it!’*

So evamāha:

They say:

‘imañhi nāmāhaṃ, āvuso, appamattikaṃ āpattiṃ āpajjitvā aputṭho paṭijānissāmi.

‘Reverends, I’ll go so far as to acknowledge this light offense even when not asked.

Kim panāhaṃ evarūpiṃ garukaṃ āpattiṃ āpajjitvā pārājikaṃ vā pārājikasāmantam vā putṭho na paṭijānissāmi’ti?

Why wouldn’t I acknowledge a serious offense when asked?’

So evamāha:

They say:

‘imañhi nāma tvam, āvuso, appamattikaṃ āpattiṃ āpajjitvā aputṭho na paṭijānissasi, kim pana tvam evarūpiṃ garukaṃ āpattiṃ āpajjitvā pārājikaṃ vā pārājikasāmantam vā putṭho paṭijānissasi?’

‘You wouldn’t have acknowledged that light offense without being asked, so why would you acknowledge a serious offense?’

Inghāyasmā sādhu kameva jānāhi yadi sarasi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti.

Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!’

So evamāha:

They say:

‘sarāmi kho ahaṃ, āvuso, evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā.

‘Reverend, I do recall committing the kind of serious offense that entails expulsion or close to it.

Davā me etaṃ vuttam, ravā me etaṃ vuttam—

I spoke too hastily when I said

nāhaṃ taṃ sarāmi evarūpiṃ garukaṃ āpattiṃ āpajjitā pārājikaṃ vā pārājikasāmantam vā’ti.

that I didn’t recall it.’

Evaṃ kho, ānanda, tassapāpiyasikā hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ vūpasamo hoti yadidaṃ—

That’s how there is a verdict of aggravated misconduct. And that’s how certain disciplinary issues are settled, that is,

tassapāpiyasikāya. (6)

by a verdict of aggravated misconduct.

Kathañcānanda, tiṇavatthārako hoti?

And how is there the covering over with grass?

Idhānanda, bhikkhūnaṃ bhaṇḍanaajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ assāmaṇakaṃ ajjhāciṇṇaṃ hoti bhāsita-parikkantaṃ.

It’s when the mendicants continually argue, quarrel, and fight, doing and saying many things that are not proper for an ascetic.

Tehānanda, bhikkhūhi sabbeheva samaggehi sannipatitabbaṃ.

Those mendicants should all sit together in harmony.

Sannipatitvā ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā utṭhāyāsanaṃ ekamsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā saṅgho ñāpetabbo—

A competent mendicant of one party, having got up from their seat, arranged their robe over one shoulder, and raised their joined palms, should inform the Saṅgha:

Suṇātu me, bhante, saṅgho.

‘Sir, let the Saṅgha listen to me.

Idaṃ amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ
assāmaṇakaṃ ajjhācīṇṇaṃ bhāsitaaparikkantaṃ.

We have been continually arguing, quarreling, and fighting, doing and saying many things that are not proper for an ascetic.

Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti yā ca
attano āpatti, imesañceva āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe
tiṇavattthārakena deseyyaṃ, thapetvā thullavajjaṃ thapetvā ghipaṭisaṃyuttan ti.

If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.

Atthāparesaṃ ekatopakkhikānaṃ bhikkhūnaṃ byattena bhikkhunā utthāyāsanaṃ
ekamsaṃ cīvaram katvā añjaliṃ paṇāmetvā saṅgho ñāpetabbo:

Then a competent mendicant of the other party, having got up from their seat, arranged their robe over one shoulder, and raising their joined palms, should inform the Saṅgha:

‘Sunātu me, bhante, saṅgho.

‘Sir, let the Saṅgha listen to me.

Idaṃ amhākaṃ bhaṇḍanajātānaṃ kalahajātānaṃ vivādāpannānaṃ viharataṃ bahuṃ
assāmaṇakaṃ ajjhācīṇṇaṃ bhāsitaaparikkantaṃ.

We have been continually arguing, quarreling, and fighting, doing and saying many things that are not proper for an ascetic.

Yadi saṅghassa pattakallaṃ, ahaṃ yā ceva imesaṃ āyasmantānaṃ āpatti yā ca
attano āpatti, imesañceva āyasmantānaṃ atthāya attano ca atthāya, saṅghamajjhe
tiṇavattthārakena deseyyaṃ, thapetvā thullavajjaṃ thapetvā ghipaṭisaṃyuttan ti.

If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.

Evam kho, ānanda, tiṇavattthārako hoti, evañca panidhekaccānaṃ adhikaraṇānaṃ
vūpasamo hoti yadidaṃ—

That’s how there is the covering over with grass. And that’s how certain disciplinary issues are settled, that is,

tiṇavattthārakena. (7)

by covering over with grass.

Chayime, ānanda, dhammā sārāṇīyā piyakaraṇā garukaraṇā saṅghāya avivādāya
sāmaggiyā ekībhāvāya saṃvattanti.

Ānanda, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Katame cha?

What six?

Idhānanda, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu
āvi ceva raho ca.

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggiyā
ekībhāvāya saṃvattati. (1)

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Puna caparaṃ, ānanda, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti
sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness

...

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattatī. (2)

This too is a warm-hearted quality.

Puna caparaṃ, ānanda, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness

...

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattatī. (3)

This too is a warm-hearted quality.

Puna caparaṃ, ānanda, bhikkhu—ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi—apativibhattabhogī hoti, sīlavantehi sabrahmacārīhi sādharanabhogī.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattatī. (4)

This too is a warm-hearted quality.

Puna caparaṃ, ānanda, bhikkhu—yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujiṣṣāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni tathārūpesu silesu—sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattatī. (5)

This too is a warm-hearted quality.

Puna caparaṃ, ānanda, bhikkhu—yāyaṃ dīṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāyā tathārūpāya dīṭṭhiyā—dīṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering.

Ayampi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattatī. (6)

This too is a warm-hearted quality.

Ime kho, ānanda, cha sārāṇīyā dhammā piyakaraṇā garukaraṇā saṅghāyā avivādāyā sāmaggīyā ekībhāvāya saṁvattanti.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Ime ce tumhe, ānanda, cha sārāṇīye dhamme samādāya vatteyyātha, passatha no tumhe, ānanda, taṃ vacanapathaṃ aṇuṃ vā thūlaṃ vā yaṃ tumhe nādhivāseyyātha”ti?

If you should undertake and follow these six warm-hearted qualities, do you see any criticism, large or small, that you could not endure?”

“No hetam, bhante”.

“No, sir.”

“Tasmātiḥānanda, ime cha sārāṇīye dhamme samādāya vattatha.

“That’s why, Ananda, you should undertake and follow these six warm-hearted qualities.

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā”ti.

That will be for your lasting welfare and happiness.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.

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

Sāmagāmasuttam niṭṭhitam catuttham.

Sunakkhattasutta

With Sunakkhatta

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

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

Tena kho pana samayena sambahulehi bhikkhūhi bhagavato santike aññā byākatā hoti:

Now at that time several mendicants had declared their enlightenment in the Buddha's presence:

“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāmā'ti.

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

Assosi kho sunakkhatto licchaviputto:

Sunakkhatta the Licchavi heard about this.

“sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā hoti:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāmā'ti.

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

He went to the Buddha, bowed, sat down to one side, and said to him,

“sutam metam, bhante:

“Sir, I have heard that

‘sambahulehi kira bhikkhūhi bhagavato santike aññā byākatā—

several mendicants have declared their enlightenment in the Buddha's presence.

khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāmā'ti.

Ye te, bhante, bhikkhū bhagavato santike aññam byākaṃsu:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāmā'ti, kacci te, bhante, bhikkhū sammadeva aññam byākaṃsu udāhu santetthekacce bhikkhū adhimānena aññam byākaṃsū'ti?

I trust they did so rightly—or are there some who declared enlightenment out of overestimation?”

“Ye te, sunakkhatta, bhikkhū mama santike aññam byākaṃsu:

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāmā'ti.

Santetthekacce bhikkhū sammadeva aññam byākaṃsu, santi panidhekacce bhikkhū adhimānenapi aññam byākaṃsu.

“Some of them did so rightly, Sunakkhatta, while others did so out of overestimation.

Tatra, sunakkhatta, ye te bhikkhū sammadeva aññaṃ byākamsu tesam taṃ tatheva hoti;

Now, when mendicants declare enlightenment rightly, that's how it is for them.

ye pana te bhikkhū adhimānena aññaṃ byākamsu tatra, sunakkhatta, tathāgatassa evaṃ hoti:

But when mendicants declare enlightenment out of overestimation, the Realized One thinks:

‘dhammaṃ nesaṃ desessaṃ’ti.

‘I should teach them the Dhamma.’

Evañcettha, sunakkhatta, tathāgatassa hoti:

If the Realized One thinks

‘dhammaṃ nesaṃ desessaṃ’ti.

he should teach them the Dhamma,

Atha ca panidhekacce moghapurisā pañhaṃ abhisankharitvā abhisankharitvā tathāgataṃ upasaṅkamitvā pucchanti.

but then certain foolish men, having carefully planned a question, approach the Realized One and ask it,

Tatra, sunakkhatta, yampi tathāgatassa evaṃ hoti:

then the Realized One

‘dhammaṃ nesaṃ desessaṃ’ti tassapi hoti aññathattaṃ’ti.

changes his mind.”

“Etassa bhagavā kālo, etassa sugata kālo,

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

yaṃ bhagavā dhammaṃ deseyya. Bhagavato sutvā bhikkhū dhāressanti”ti.

Let the Buddha teach the Dhamma. The mendicants will listen and remember it.”

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

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

“Evaṃ, bhante”ti kho sunakkhatto licchaviputto bhagavato paccassosi.

“Yes, sir,” replied Sunakkhatta.

Bhagavā etadavoca—

The Buddha said this:

Pañca kho ime, sunakkhatta, kāmaguṇā.

“Sunakkhatta, 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 ...

Smells known by the nose ...

jivhāviññeyyā rasā ...

Tastes known by the tongue ...

kāyaviññeyyā photṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—

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

ime kho, sunakkhatta, pañca kāmaguṇā.

These are the five kinds of sensual stimulation.

Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo
lokāmisādhimutto assa.

It's possible that a certain individual may be intent on material pleasures.

Lokāmisādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā
saṇhātī, tadanudhammaṇa anuvitakketi, anuvicāreti, taṇca purisaṃ bhajati, tena ca
vittim āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

āneñjapatisaṃyuttāya ca pana kathāya kacchamānāya na sussūsaṭi, na sotaṃ odahati,
na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati.

But when talk connected with the imperturbable is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, puriso sakamhā gāmā vā nigamā vā ciravippavuttho assa.

Suppose a person had left their own village or town long ago,

So aññataṃ purisaṃ passeyya tamhā gāmā vā nigamā vā acirapakkantaṃ.
and they saw another person who had only recently left there.

So taṃ purisaṃ tassa gāmassa vā nigamassa vā khemataṇca subhikkhataṇca
appābādhataṇca puccheyya;

They would ask about whether their village was safe, with plenty of food and little disease,

tassa so puriso tassa gāmassa vā nigamassa vā khemataṇca subhikkhataṇca
appābādhataṇca saṃseyya.

and the other person would tell them the news.

Taṃ kiṃ maññasi, sunakkhatta,

What do you think, Sunakkhatta?

api nu so puriso tassa purisassa sussūseyya, sotaṃ odaheyya, aññā cittaṃ
upaṭṭhāpeyya, taṇca purisaṃ bhajeyya, tena ca vittim āpajjeyya"ti?

Would that person want to listen to that other person? Would they lend an ear and apply their minds to understand? Would they associate with that person, and find it satisfying?"

“Evaṃ, bhante”.

“Yes, sir.”

“Evameva kho, sunakkhatta, thānametaṃ vijjati yaṃ idhekacco purisapuggalo
lokāmisādhimutto assa.

“In the same way, it's possible that a certain individual may be intent on material pleasures.

Lokāmisādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā
saṇhātī, tadanudhammaṇa anuvitakketi, anuvicāreti, taṇca purisaṃ bhajati, tena ca
vittim āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

āneñjapatisaṃyuttāya ca pana kathāya kacchamānāya na sussūsaṭi, na sotaṃ odahati,
na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittim āpajjati.

But when talk connected with the imperturbable is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

So evamassa veditabbo:

You should know of them:

‘āneñjasamyojanena hi kho visamaṃyutto lokāmisādhimutto purisapuggalo’ti.

‘That individual is intent on material pleasures, for they’re detached from things connected with the imperturbable.’

Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo
āneñjādhimutto assa.

It's possible that a certain individual may be intent on the imperturbable.

Āneñjādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā santhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

lokāmisapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsaṭi, na soṭaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati.

But when talk connected with material pleasures is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, paṇḍupalāso bandhanā pavutto abhabbo haritattāya;

Suppose there was a fallen, withered leaf. It's incapable of becoming green again.

evameva kho, sunakkhatta, āneñjādhimuttassa purisapuggalassa ye lokāmisasāmyojane se pavutte.

In the same way, an individual intent on the imperturbable has dropped the connection with material pleasures.

So evamassa veditabbo:

You should know of them:

‘lokāmisasāmyojanena hi kho visāmyutto āneñjādhimutto purisapuggalo’ti.

‘That individual is intent on the imperturbable, for they’re detached from things connected with material pleasures.’

Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo ākiñcaññāyatanādhimutto assa.

It's possible that a certain individual may be intent on the dimension of nothingness.

Ākiñcaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā santhāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

āneñjapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsaṭi, na soṭaṃ odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati.

But when talk connected with the imperturbable is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, puthusilā dvedhābhinnā appaṭisaṇḍhikā hoti;

Suppose there was a broad rock that had been broken in half, so that it could not be put back together again.

evameva kho, sunakkhatta, ākiñcaññāyatanādhimuttassa purisapuggalassa ye āneñjasāmyojane se bhinne.

In the same way, an individual intent on the dimension of nothingness has broken the connection with the imperturbable.

So evamassa veditabbo:

You should know of them:

‘āneñjasāmyojanena hi kho visāmyutto ākiñcaññāyatanādhimutto purisapuggalo’ti.

‘That individual is intent on the dimension of nothingness, for they’re detached from things connected with the imperturbable.’

Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo nevasaññānāsaññāyatanādhimutto assa.

It's possible that a certain individual may be intent on the dimension of neither perception nor non-perception.

Nevasaññānāsaññāyatanādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā sañthāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

ākiñcaññāyatanapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotam odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati.

But when talk connected with the dimension of nothingness is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, puriso manuññabhojanaṃ bhuttāvī chaḍḍeyya.

Suppose someone had eaten some delectable food and thrown it up.

Taṃ kiṃ maññasi, sunakkhatta,

What do you think, Sunakkhatta?

api nu tassa purisassa tasmim bhatte puna bhottukamyatā assā'ti?

Would that person want to eat that food again?"

"No hetam, bhante".

"No, sir.

"Taṃ kissa hetu"?

Why is that?

"Aduñhi, bhante, bhattam paṭikūlasammatan"ti.

Because that food is considered repulsive."

"Evameva kho, sunakkhatta, nevasaññānāsaññāyatanādhimuttassa purisapuggalassa ye ākiñcaññāyatanasamyojane se vante.

"In the same way, an individual intent on the dimension of neither perception nor non-perception has vomited the connection with the dimension of nothingness.

So evamassa veditabbo:

You should know of them:

'ākiñcaññāyatanasamyojanena hi kho viṣaṃyutto nevasaññānāsaññāyatanādhimutto purisapuggalo'ti.

'That individual is intent on the dimension of neither perception nor non-perception, for they're detached from things connected with the dimension of nothingness.'

Thānam kho panetaṃ, sunakkhatta, vijjati yaṃ idhekacco purisapuggalo sammā nibbānādhimutto assa.

It's possible that a certain individual may be rightly intent on extinguishment.

Sammā nibbānādhimuttassa kho, sunakkhatta, purisapuggalassa tappatirūpī ceva kathā sañthāti, tadanudhammañca anuvitakketi, anuvicāreti, tañca purisaṃ bhajati, tena ca vittiṃ āpajjati;

Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying.

nevasaññānāsaññāyatanapaṭisaṃyuttāya ca pana kathāya kacchamānāya na sussūsati, na sotam odahati, na aññā cittaṃ upaṭṭhāpeti, na ca taṃ purisaṃ bhajati, na ca tena vittiṃ āpajjati.

But when talk connected with the dimension of neither perception nor non-perception is going on they don't want to listen. They don't lend an ear or apply their minds to understand it. They don't associate with that kind of person, and they don't find it satisfying.

Seyyathāpi, sunakkhatta, tālo matthakacchinno abhabbo puna viruḥhiyā;

Suppose there was a palm tree with its crown cut off. It's incapable of further growth.

evameva kho, sunakkhatta, sammā nibbānādhimuttassa purisapuggalassa ye nevasaññānāsaññāyatanaśaṃyojane se ucchinnamūle tālāvattukate anabhāvaṃkate āyatim anuppādadhamme.

In the same way, an individual rightly intent on extinguishment has cut off the connection with the dimension of neither perception nor non-perception at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future.

So evamassa veditabbo:

You should know of them:

‘nevasaññānāsaññāyatanaśaṃyojanena hi kho viśaṃyutto sammā nibbānādhimutto purisapuggalo’ti.

‘That individual is rightly intent on extinguishment, for they’re detached from things connected with the dimension of neither perception nor non-perception.’

Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekaccassa bhikkhuno evamassa:

It’s possible that a certain mendicant might think:

‘taṇhā kho sallamaṃ samaṇena vuttaṃ, avijjāvisadoso, chandarāgabyāpādena ruppati.

‘The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.

Taṃ me taṇhāsallamaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī’ti.

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.’

Evamāni assa atathaṃ samānaṃ.

Having such conceit, though it’s not based in fact,

So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya; asappāyaṃ cakkhunā rūpadassanaṃ anuyuñjeyya, asappāyaṃ sotena saddaṃ anuyuñjeyya, asappāyaṃ ghānena gandhaṃ anuyuñjeyya, asappāyaṃ jivhāya rasaṃ anuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuñjeyya, asappāyaṃ manasā dhammaṃ anuyuñjeyya.

they would engage in things uncondusive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts.

Tassa asappāyaṃ cakkhunā rūpadassanaṃ anuyuttassa, asappāyaṃ sotena saddaṃ anuyuttassa, asappāyaṃ ghānena gandhaṃ anuyuttassa, asappāyaṃ jivhāya rasaṃ anuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuttassa, asappāyaṃ manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhamseyya.

Doing so, lust infects their mind,

So rāgānuddhamsitena cittena maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

resulting in death or deadly pain.

Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gālhūpalepanena.

Suppose a man was struck by an arrow thickly smeared with poison.

Tassa mittāmaccaṃ nātisālohitā bhisakkaṃ sallakattaṃ upatthāpeyyuṃ.

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

Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya.

The surgeon would cut open the wound with a scalpel,

Satthena vaṇamukhaṃ parikantitvā esaniyā sallamaṃ eseyya.

probe for the arrow,

Esaniyā sallamaṃ esitvā sallamaṃ abbuheyya, apaneyya visadosaṃ saupādisesaṃ.

extract it, and expel the poison, leaving some residue behind.

Saupādisesoti jānamāno so evaṃ vadeyya:

Thinking that no residue remained, the surgeon would say:

‘ambho purisa, ubbhatam kho te sallam, apanīto visadoso saupādiseso.

‘My good man, the dart has been extracted and the poison expelled without residue.

Analañca te antarāyāya.

It’s not capable of harming you.

Sappāyāni ceva bhojanāni bhuñjeyyāsi, mā te asappāyāni bhojanāni bhuñjato vaṇo assāvī assa.

Eat only suitable food. Don’t eat unsuitable food, or else the wound may get infected.

Kālena kālañca vaṇam dhaveyyāsi, kālena kālam vaṇamukham ālimpeyyāsi, mā te na kālena kālam vaṇam dhovato na kālena kālam vaṇamukham ālīmpato pubbalohitam vaṇamukham pariyanandhi.

Regularly wash the wound and anoint the opening, or else it’ll get covered with pus and blood.

Mā ca vātātape cārittam anuyuñji, mā te vātātape cārittam anuyuttassa rājosūkam vaṇamukham anuddhamsehi.

Don’t walk too much in the wind and sun, or else dust and dirt will infect the wound.

Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī’ti.

Take care of the wound, my good sir, heal it.’

Tassa evamassa:

They’d think:

‘ubbhatam kho me sallam, apanīto visadoso anupādiseso.

‘The dart has been extracted and the poison expelled without residue.

Analañca me antarāyāyā’ti.

It’s not capable of harming me.’

So asappāyāni ceva bhojanāni bhuñjeyya. Tassa asappāyāni bhojanāni bhuñjato vaṇo assāvī assa.

They’d eat unsuitable food, and the wound would get infected.

Na ca kālena kālam vaṇam dhaveyya, na ca kālena kālam vaṇamukham ālimpeyya. Tassa na kālena kālam vaṇam dhovato, na kālena kālam vaṇamukham ālīmpato pubbalohitam vaṇamukham pariyanandheyya.

And they wouldn’t regularly wash and anoint the opening, so it would get covered in pus and blood.

Vātātape ca cārittam anuyuñjeyya. Tassa vātātape cārittam anuyuttassa rājosūkam vaṇamukham anuddhamseyya.

And they’d walk too much in the wind and sun, so dust and dirt infected the wound.

Na ca vaṇānurakkhī vihareyya na vaṇasāropī.

And they wouldn’t take care of the wound or heal it.

Tassa imissā ca asappāyakiriyāya, asuci visadoso apanīto saupādiseso tadubhayena vaṇo puthuttam gaccheyya.

Then both because they did what was unsuitable, and because of the residue of unclean poison, the wound would spread,

So puthuttam gatena vaṇena maraṇam vā nigaccheyya maraṇamattam vā dukkham. resulting in death or deadly pain.

Evameva kho, sunakkhatta, thānametaṃ vijjati yaṃ idhekaccassa bhikkhuno evamassa:

In the same way, it’s possible that a certain mendicant might think:

‘tanhā kho sallam samaṇena vuttam, avijjāvisadoso chandarāgabyāpādena ruppati.

‘The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.

Taṃ me tanhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī'ti.

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.'

Evam māni assa atathaṃ samānaṃ.

Having such conceit, though it's not based in fact,

So yāni sammā nibbānādhimuttassa asappāyāni tāni anuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ anuyuñjeyya, asappāyaṃ sotena saddaṃ anuyuñjeyya, asappāyaṃ ghānena gandhaṃ anuyuñjeyya, asappāyaṃ jivhāya rasaṃ anuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuñjeyya, asappāyaṃ manasā dhammaṃ anuyuñjeyya.

they would engage in things uncondusive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts.

Tassa asappāyaṃ cakkhunā rūpadassanaṃ anuyuttassa, asappāyaṃ sotena saddaṃ anuyuttassa, asappāyaṃ ghānena gandhaṃ anuyuttassa, asappāyaṃ jivhāya rasaṃ anuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ anuyuttassa, asappāyaṃ manasā dhammaṃ anuyuttassa rāgo cittaṃ anuddhamseyya.

Doing so, lust infects their mind,

So rāgānuddhamsitena cittaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.

resulting in death or deadly pain.

Maraṇaṇhetam, sunakkhatta, ariyassa vinaye yo sikkhaṃ paccakkhāya hīnāyāvattati;

For it is death in the training of the noble one to reject the training and return to a lesser life.

marāṇamattaṇhetam, sunakkhatta, dukkhaṃ yaṃ aññataram saṅkiliṭṭhaṃ āpattiṃ āpajjati.

And it is deadly pain to commit one of the corrupt offenses.

Thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ idhekaccassa bhikkhuno evamassa:

It's possible that a certain mendicant might think:

‘tanhā kho sallāṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppati.

'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.

Taṃ me tanhāsallaṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttohamasmī'ti.

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.'

Sammā nibbānādhimuttasseva sato so yāni sammā nibbānādhimuttassa asappāyāni tāni nānuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ nānuyuñjeyya, asappāyaṃ sotena saddaṃ nānuyuñjeyya, asappāyaṃ ghānena gandhaṃ nānuyuñjeyya, asappāyaṃ jivhāya rasaṃ nānuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuñjeyya, asappāyaṃ manasā dhammaṃ nānuyuñjeyya.

Being rightly intent on extinguishment, they wouldn't engage in things uncondusive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts.

Tassa asappāyaṃ cakkhunā rūpadassanaṃ nānuyuttassa, asappāyaṃ sotena saddaṃ nānuyuttassa, asappāyaṃ ghānena gandhaṃ nānuyuttassa, asappāyaṃ jivhāya rasaṃ nānuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuttassa, asappāyaṃ manasā dhammaṃ nānuyuttassa rāgo cittaṃ nānuddhamseyya.

Doing so, lust wouldn't infect their mind,

So na rāgānuddhamsitena cittaṃ neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

so no death or deadly pain would result.

Seyyathāpi, sunakkhatta, puriso sallena viddho assa savisena gāl'hūpalepanena.

Suppose a man was struck by an arrow thickly smeared with poison.

Tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upatthāpeyyuṃ.
Their friends and colleagues, relatives and kin would get a field surgeon to treat them.

Tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya.
The surgeon would cut open the wound with a scalpel,

Satthena vaṇamukhaṃ parikantitvā esaniyā sallam eseyya.
probe for the arrow,

Esaniyā sallam esitvā sallam abbuheyya, apanya visadosaṃ anupādisesaṃ.
extract it, and expel the poison, leaving no residue behind.

Anupādisesoti jānamāno so evaṃ vadeyya:
Knowing that no residue remained, the surgeon would say:

‘ambho purisa, ubbhattaṃ kho te sallam, apanīto visadoso anupādiseso.
‘My good man, the dart has been extracted and the poison expelled without residue.

Analañca te antarāyāya.
It’s not capable of harming you.

Sappāyāni ceva bhojanāni bhuñjeyyāsi, mā te asappāyāni bhojanāni bhuñjato vaṇo
assāvī assa.
Eat only suitable food. Don’t eat unsuitable food, or else the wound may get infected.

Kālena kālañca vaṇaṃ dhaveyyāsi, kālena kālaṃ vaṇamukhaṃ ālimpeyyāsi. Mā te
na kālena kālaṃ vaṇaṃ dhovato na kālena kālaṃ vaṇamukhaṃ ālīmpato
pubbalohitaṃ vaṇamukhaṃ pariyanandhi.
Regularly wash the wound and anoint the opening, or else it’ll get covered with pus and blood.

Mā ca vātātape cārittaṃ anuyuñji, mā te vātātape cārittaṃ anuyuttassa rajasūkaṃ
vaṇamukhaṃ anuddhamseṣi.
Don’t walk too much in the wind and sun, or else dust and dirt will infect the wound.

Vaṇānurakkhī ca, ambho purisa, vihareyyāsi vaṇasāropī’ti.
Take care of the wound, my good sir, heal it.’

Tassa evamassa:
They’d think:

‘ubbhattaṃ kho me sallam, apanīto visadoso anupādiseso.
‘The dart has been extracted and the poison expelled without residue.

Analañca me antarāyāyā’ti.
It’s not capable of harming me.’

So sappāyāni ceva bhojanāni bhuñjeyya. Tassa sappāyāni bhojanāni bhuñjato vaṇo
na assāvī assa.
They’d eat suitable food, and the wound wouldn’t get infected.

Kālena kālañca vaṇaṃ dhaveyya, kālena kālaṃ vaṇamukhaṃ ālimpeyya. Tassa
kālena kālaṃ vaṇaṃ dhovato kālena kālaṃ vaṇamukhaṃ ālīmpato na pubbalohitaṃ
vaṇamukhaṃ pariyanandheyya.
And they’d regularly wash and anoint the opening, so it wouldn’t get covered in pus and blood.

Na ca vātātape cārittaṃ anuyuñjeyya. Tassa vātātape cārittaṃ ananuyuttassa
rajasūkaṃ vaṇamukhaṃ nānuddhamseyya.
And they wouldn’t walk too much in the wind and sun, so dust and dirt wouldn’t infect the wound.

Vaṇānurakkhī ca vihareyya vaṇasāropī.
And they’d take care of the wound and heal it.

Tassa imissā ca sappāyakiriyāya asu ca visadoso apanīto anupādiseso tadubhayena
vaṇo viruheyya.
Then both because they did what was suitable, and the unclean poison had left no residue, the wound would heal,

So rulhena vaṇena sañchavinā neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

and no death or deadly pain would result.

Evameva kho, sunakkhatta, ṭhānametaṃ vijjati yaṃ idhekaccassa bhikkhuno evamassa:

In the same way, it's possible that a certain mendicant might think:

‘tanhā kho sallāṃ samaṇena vuttaṃ, avijjāvisadoso chandarāgabyāpādena ruppati.

‘The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will.

Taṃ me tanhāsallāṃ pahīnaṃ, apanīto avijjāvisadoso, sammā nibbānādhimuttahamasmi’ti.

I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.’

Sammā nibbānādhimuttasseva sato so yāni sammā nibbānādhimuttassa asappāyāni tāni nānuyuñjeyya, asappāyaṃ cakkhunā rūpadassanaṃ nānuyuñjeyya, asappāyaṃ sotena saddaṃ nānuyuñjeyya, asappāyaṃ ghāṇena gandhaṃ nānuyuñjeyya, asappāyaṃ jivhāya rasaṃ nānuyuñjeyya, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuñjeyya, asappāyaṃ manasā dhammaṃ nānuyuñjeyya.

Being rightly intent on extinguishment, they wouldn’t engage in things uncondusive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and thoughts.

Tassa asappāyaṃ cakkhunā rūpadassanaṃ nānuyuttassa, asappāyaṃ sotena saddaṃ nānuyuttassa, asappāyaṃ ghāṇena gandhaṃ nānuyuttassa, asappāyaṃ jivhāya rasaṃ nānuyuttassa, asappāyaṃ kāyena phoṭṭhabbaṃ nānuyuttassa, asappāyaṃ manasā dhammaṃ nānuyuttassa, rāgo cittaṃ nānuddhamseyya.

Doing so, lust wouldn’t infect their mind,

So na rāgānuddhamsitena cittena neva maraṇaṃ vā nigaccheyya na maraṇamattaṃ vā dukkhaṃ.

so no death or deadly pain would result.

Upamā kho me ayaṃ, sunakkhatta, katā atthassa viññāpanāya.

I’ve made up this simile to make a point.

Ayaṃyevettha attho—

And this is the point:

vaṇoti kho, sunakkhatta, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ;

‘Wound’ is a term for the six interior sense fields.

visadosoti kho, sunakkhatta, avijjāyetaṃ adhivacanaṃ;

‘Poison’ is a term for ignorance.

sallanti kho, sunakkhatta, taṇhāyetaṃ adhivacanaṃ;

‘Dart’ is a term for craving.

esanīti kho, sunakkhatta, satiyāyetaṃ adhivacanaṃ;

‘Probing’ is a term for mindfulness.

satthanti kho, sunakkhatta, ariyāyetaṃ paññāya adhivacanaṃ;

‘Scapel’ is a term for noble wisdom.

bhisakko sallakattoti kho, sunakkhatta, tathāgatassetāṃ adhivacanaṃ arahato sammāsambuddhassa.

‘Field surgeon’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

So vata, sunakkhatta, bhikkhu chasu phassāyatanesu saṃvutakārī ‘upadhi dukkhassa mūla’nti—

Truly, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact.

iti vidityā nirupadhi upadhisaṅkhaye vimutto upadhisimim vā kāyaṃ
upasaṃharissati cittaṃ vā uppādessatīti—netam t̥hānaṃ vijjati.

Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment.

Seyyathāpi, sunakkhatta, āpānīyakamso vaṇṇasampanno gandhasampanno
rasasampanno;

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor.

so ca kho visena saṃsaṭṭho.

But it was mixed with poison.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikūlo.

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.

Taṃ kiṃ maññasi, sunakkhatta,

What do you think, Sunakkhatta?

api nu so puriso amuṃ āpānīyakamsaṃ piveyya yaṃ jaññā:

Would that person drink that beverage knowing that

‘imāhaṃ pivitvā maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṃ’”ti?

it would result in death or deadly suffering?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu saṃvutakārī
‘upadhi dukkhassa mūlan’ti—

“In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact.

iti vidityā nirupadhi upadhisaṅkhaye vimutto upadhisimim vā kāyaṃ
upasaṃharissati cittaṃ vā uppādessatīti—netam t̥hānaṃ vijjati.

Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment.

Seyyathāpi, sunakkhatta, āsīviso ghoraviso.

Suppose there was a lethal viper.

Atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkhapaṭikūlo.

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.

Taṃ kiṃ maññasi, sunakkhatta,

What do you think, Sunakkhatta?

api nu so puriso amussa āsīvisassa ghoravisassa hatthaṃ vā aṅguṭṭhaṃ vā dajjā yaṃ
jaññā:

Would that person give that lethal viper their hand or finger knowing that

‘imināhaṃ datṭho maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṃ’”ti?

it would result in death or deadly suffering?”

“No hetam, bhante”.

“No, sir.”

“Evameva kho, sunakkhatta, so vata bhikkhu chasu phassāyatanesu saṃvutakārī
‘upadhi dukkhassa mūlan’ti—

“In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact.

iti viditvā nirupadhi upadhisaṅkhaye vimutto upadhiṣiṃ vā kāyaṃ
upasaṃharissati cittaṃ vā uppādessatīti—

Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment."

netam thānaṃ vijjatī'ti.

Idamavoca bhagavā.

That is what the Buddha said.

Attamano sunakkhatto licchaviputto bhagavato bhāsitaṃ abhinandīti.

Satisfied, Sunakkhatta of the Licchavi clan was happy with what the Buddha said.

Sunakkhattasuttaṃ niṭṭhitaṃ pañcamam.

Āneñjasappāyasutta

Conducive to the Imperturbable

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ
nigamo.

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named
Kammāsadamma.

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Aniccā, bhikkhave, kāmā tucchā musā mosadhammā.

“Mendicants, sensual pleasures are impermanent, hollow, false, and deceptive,

Māyākatametam, bhikkhave, bālalāpanam.

made by illusion, cooed over by fools.

Ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā—

sensual perceptions in this life and in lives to come;

ubhayametam mārādheyyam, mārassesa visayo, mārassesa nivāpo, mārassesa
gocaro.

both of these are Māra’s sovereignty, Māra’s domain, and Māra’s territory.

Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārambahāpi saṃvattanti.

They conduce to bad, unskillful qualities such as desire, ill will, and aggression.

Teva ariyasāvakassa idhamanusikkhato antarāyāya sambhavanti.

And they create an obstacle for a noble disciple training here.

Tatra, bhikkhave, ariyasāvako iti paṭisañcikkhati:

A noble disciple reflects on this:

‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

‘Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā—

sensual perceptions in this life and in lives to come;

ubhayametam mārādheyyam, mārassesa visayo, mārassesa nivāpo, mārassesa
gocaro.

both of these are Māra’s sovereignty, Māra’s domain, and Māra’s territory.

Etthete pāpakā akusalā mānasā abhijjhāpi byāpādāpi sārambahāpi saṃvattanti,

They conduce to bad, unskillful qualities such as desire, ill will, and aggression.

teva ariyasāvakassa idhamanusikkhato antarāyāya sambhavanti.

And they create an obstacle for a noble disciple training here.

Yannūnāhaṃ vipulena mahaggaṭṭena cetasā vihareyyaṃ abhibhuyya lokam
adhiṭṭhāya manasā.

*Why don't I meditate with an abundant, expansive heart, having mastered the world and
stabilized the mind?*

Vipulena hi me mahaggaṭṭena cetasā viharato abhibhuyya lokam adhiṭṭhāya manasā
ye pāpakā akusalā mānasā abhiijjhāpi byāpādāpi sārambhāpi te na bhavissanti.

Then I will have no more bad, unskillful qualities such as desire, ill will, and aggression.

Tesaṃ pahānā aparittaṇṇa me cittaṃ bhavissati appamāṇaṃ subhāvitāṇi.

And by giving them up my mind, no longer limited, will become limitless and well developed.'

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

*Practicing in this way and meditating on it often their mind becomes confident in this
dimension.*

Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa
bhedaṃ paraṃ maraṇā.

Being confident, they either attain the imperturbable now, or are freed by wisdom.

Thānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpagamaṃ.

*When their body breaks up, after death, it's possible that the consciousness headed that way
will be reborn in the imperturbable.*

Ayaṃ, bhikkhave, paṭhamā āneñjasappāyā paṭipadā akkhāyati.

This is said to be the first way of practice suitable for attaining the imperturbable.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

'ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

'Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā;

sensual perceptions in this life and in lives to come;

yaṃ kiñci rūpaṃ sabbam rūpaṃ cattāri ca mahābhūtāni, catunnaṇṇa mahābhūtānaṃ
upādāyarūpan'ti.

*whatever is form, all form is the four primary elements, or form derived from the four primary
elements.'*

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

*Practicing in this way and meditating on it often their mind becomes confident in this
dimension.*

Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa
bhedaṃ paraṃ maraṇā.

Being confident, they either attain the imperturbable now, or are freed by wisdom.

Thānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpagamaṃ.

*When their body breaks up, after death, it's possible that the consciousness headed that way
will be reborn in the imperturbable.*

Ayaṃ, bhikkhave, dutiyā āneñjasappāyā paṭipadā akkhāyati.

This is said to be the second way of practice suitable for attaining the imperturbable.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:

Furthermore, a noble disciple reflects:

'ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

'Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā;

sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;

visions in this life and in lives to come,

yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā—
perceptions of visions in this life and in lives to come;

ubhayametaṃ aniccaṃ.
all of these are impermanent.

Yadaniccaṃ taṃ nālaṃ abhinandituṃ, nālaṃ abhivadituṃ, nālaṃ ajjhosituṃ'ti.
And what's impermanent is not worth approving, welcoming, or clinging to.'

Tassa evaṃpaṭiṇṇassa tabbahulavihārino āyatane cittaṃ paṭiṇṇāsi.
Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā āneñjaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā.
Being confident, they either attain the imperturbable now, or are freed by wisdom.

Thānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa āneñjūpagaṃ.
When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the imperturbable.

Ayaṃ, bhikkhave, tatiyā āneñjasappāyā paṭipadā akkhāyati.
This is said to be the third way of practice suitable for attaining the imperturbable.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisañcikkhati:
Furthermore, a noble disciple reflects:

'ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;
'Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā;
sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;
visions in this life and in lives to come,

yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā;
perceptions of visions in this life and in lives to come,

yā ca āneñjasaññā—
and perceptions of the imperturbable;

sabbā saññā.
all are perceptions.

Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ paṇītaṃ—
Where they cease without anything left over, that is peaceful, that is sublime,

yadidaṃ ākiñcaññāyatanaṃ'ti.
namely the dimension of nothingness.'

Tassa evaṃpaṭiṇṇassa tabbahulavihārino āyatane cittaṃ paṭiṇṇāsi.
Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā ākiñcaññāyatanaṃ samāpajjati paññāya vā adhimuccati kāyassa bhedaṃ paraṃ maraṇā.
Being confident, they either attain the dimension of nothingness now, or are freed by wisdom.

Thānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanūpagaṃ.
When their body breaks up, after death, it's possible that the consciousness headed that way will be reborn in the dimension of nothingness.

Ayaṃ, bhikkhave, paṭhamā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.
This is said to be the first way of practice suitable for attaining the dimension of nothingness.

Puna caparaṃ, bhikkhave, ariyasāvako araṇṇagato vā rukkhamūlagato vā
suññāgāragato vā iti paṭisaṅcikkhati:

Furthermore, a noble disciple has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this:

‘suññamidam attena vā attaniyena vā’ ti.

‘This is empty of a self or what belongs to a self.’

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā ākiñcaññāyatanam samāpajjati paññāya vā adhimuccati
kāyassa bhedaṃ paraṃ maraṇaṃ.

Being confident, they either attain the dimension of nothingness now, or are freed by wisdom.

Tāṇametam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanūpagam.

When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the dimension of nothingness.

Ayaṃ, bhikkhave, dutiyā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

This is said to be the second way of practice suitable for attaining the dimension of nothingness.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects:

‘nāhaṃ kvacani kassaci kiñcanatasmiṃ, na ca mama kvacani kismiñci kiñcanaṃ
natthi’ ti.

‘I don’t belong to anyone anywhere! And nothing belongs to me anywhere!’

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.

Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā ākiñcaññāyatanam samāpajjati paññāya vā adhimuccati
kāyassa bhedaṃ paraṃ maraṇaṃ.

Being confident, they either attain the dimension of nothingness now, or are freed by wisdom.

Tāṇametam vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa ākiñcaññāyatanūpagam.

When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the dimension of nothingness.

Ayaṃ, bhikkhave, tatiyā ākiñcaññāyatanasappāyā paṭipadā akkhāyati.

This is said to be the third way of practice suitable for attaining the dimension of nothingness.

Puna caparaṃ, bhikkhave, ariyasāvako iti paṭisaṅcikkhati:

Furthermore, a noble disciple reflects:

‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;

‘Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā;

sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;

visions in this life and in lives to come,

yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā;

perceptions of visions in this life and in lives to come,

yā ca āneñjasaññā, yā ca ākiñcaññāyatanasaññā—

perceptions of the imperturbable, and perceptions of the dimension of nothingness;

sabbā saññā.

all are perceptions.

Yatthetā aparisesā nirujjhanti etaṃ santaṃ etaṃ paṇītaṃ—
Where they cease without anything left over, that is peaceful, that is sublime,

yadidaṃ nevasaññānāsaññāyatanaṃ’ti.
namely the dimension of neither perception nor non-perception.’

Tassa evaṃpaṭipannassa tabbahulavihārino āyatane cittaṃ pasīdati.
Practicing in this way and meditating on it often their mind becomes confident in this dimension.

Sampasāde sati etarahi vā nevasaññānāsaññāyatanaṃ samāpajjati paññāya vā
adhimuccati kāyassa bhedā paraṃ maraṇā.
Being confident, they either attain the dimension of neither perception nor non-perception now, or are freed by wisdom.

Thānametaṃ vijjati yaṃ taṃsaṃvattanikaṃ viññāṇaṃ assa
nevasaññānāsaññāyatanaṃpagaṃ.
When their body breaks up, after death, it’s possible that the consciousness headed that way will be reborn in the dimension of neither perception nor non-perception.

Ayaṃ, bhikkhave, nevasaññānāsaññāyatanaṃsappāyā paṭipadā akkhāyati”ti.
This is said to be the way of practice suitable for attaining the dimension of neither perception nor non-perception.”

Evaṃ vutte, āyasmā ānando bhagavantam etadavoca:
When he said this, Venerable Ānanda said to the Buddha:

“idha, bhante, bhikkhu evaṃ paṭipanno hoti:
“Sir, take a mendicant who practices like this:

‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi yaṃ,
bhūtaṃ—taṃ pajahāmi”ti.
‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’

Evaṃ upekkhaṃ paṭilabhati.
In this way they gain equanimity.

Parinibbāyeyya nu kho so, bhante, bhikkhu na vā parinibbāyeyyā”ti?
Would that mendicant become extinguished or not?”

“Apetthekacco, ānanda, bhikkhu parinibbāyeyya, apetthekacco bhikkhu na
parinibbāyeyyā”ti.
“One such mendicant might become extinguished, Ānanda, while another might not.”

“Ko nu kho, bhante, hetu ko paccayo yenapetthekacco bhikkhu parinibbāyeyya,
apetthekacco bhikkhu na parinibbāyeyyā”ti?
“What is the cause, sir, what is the reason for this?”

“Idhānanda, bhikkhu evaṃ paṭipanno hoti:
“Ānanda, take a mendicant who practices like this:

‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yaṃ
bhūtaṃ—taṃ pajahāmi”ti.
‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’

Evaṃ upekkhaṃ paṭilabhati.
In this way they gain equanimity.

So taṃ upekkhaṃ abhinandati, abhivadati, ajjhosāya tiṭṭhati.
They approve, welcome, and keep clinging to that equanimity.

Tassa taṃ upekkhaṃ abhinandato abhivadato ajjhosāya tiṭṭhato tannisitaṃ hoti
viññāṇaṃ tadupādānaṃ.
Their consciousness relies on that and grasps it.

Saupādāno, ānanda, bhikkhu na parinibbāyati”ti.
A mendicant with grasping does not become extinguished.”

“Kahaṃ pana so, bhante, bhikkhu upādiyamāno upādiyati”ti?
“But sir, what is that mendicant grasping?”

“Nevasaññānāsaññāyatanaṃ, ānanda”ti.
“The dimension of neither perception nor non-perception.”

“Upādānasetṭhaṃ kira so, bhante, bhikkhu upādiyamāno upādiyati”ti?
“Sir, it seems that mendicant is grasping the best thing to grasp!”

“Upādānasetṭhañhi so, ānanda, bhikkhu upādiyamāno upādiyati.
“Indeed, Ānanda.

Upādānasetṭhañhetam, ānanda, yadidaṃ—
For the best thing to grasp is

nevasaññānāsaññāyatanaṃ.
the dimension of neither perception nor non-perception.

Idhānanda, bhikkhu evaṃ paṭipanno hoti:
Take a mendicant who practices like this:

‘no cassa, no ca me siyā; na bhavissati, na me bhavissati; yadatthi, yaṃ
bhūtaṃ—taṃ pajahāmi”ti.
*‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up
what exists, what has come to be.’*

Evaṃ upekkhaṃ paṭilabhati.
In this way they gain equanimity.

So taṃ upekkhaṃ nābhinandati, nābhivadati, na ajjhosāya tiṭṭhati.
They don’t approve, welcome, or keep clinging to that equanimity.

Tassa taṃ upekkhaṃ anabhinandato anabhivadato anajjhosāya tiṭṭhato na
tannissitaṃ hoti viññāṇaṃ na tadupādānaṃ.
So their consciousness doesn’t rely on that and grasp it.

Anupādāno, ānanda, bhikkhu parinibbāyati”ti.
A mendicant free of grasping becomes extinguished.”

“Acchariyaṃ, bhante, abbhutaṃ, bhante.
“It’s incredible, sir, it’s amazing!

Nissāya nissāya kira no, bhante, bhagavatā oghassa nittharaṇā akkhātā.
*The Buddha has explained to us how to cross over the flood by relying on one support or the
other.*

Katamo pana, bhante, ariyo vimokkho”ti?
But sir, what is noble liberation?”

“Idhānanda, bhikkhu ariyasāvako iti paṭisañcikkhati:
“Ānanda, it’s when a mendicant reflects like this:

‘ye ca diṭṭhadhammikā kāmā, ye ca samparāyikā kāmā;
‘Sensual pleasures in this life and in lives to come,

yā ca diṭṭhadhammikā kāmasaññā, yā ca samparāyikā kāmasaññā;
sensual perceptions in this life and in lives to come,

ye ca diṭṭhadhammikā rūpā, ye ca samparāyikā rūpā;
visions in this life and in lives to come,

yā ca diṭṭhadhammikā rūpasaññā, yā ca samparāyikā rūpasaññā;
perceptions of visions in this life and in lives to come,

yā ca āneñjasaññā, yā ca ākiñcaññāyatanasaññā, yā ca nevasaññānāsaññāyatanasaññā—

perceptions of the imperturbable, perceptions of the dimension of nothingness, perceptions of the dimension of neither perception nor non-perception;

esa sakkāyo yāvatā sakkāyo.

that is identity as far as identity extends.

Etam amataṃ yadidaṃ anupādā cittassa vimokkho.

This is the deathless, namely the liberation of the mind through not grasping.

Iti, kho, ānanda, desitā mayā āneñjasappāyā paṭipadā, desitā ākiñcaññāyatanasappāyā paṭipadā, desitā nevasaññānāsaññāyatanasappāyā paṭipadā, desitā nissāya nissāya oghassa nittharaṇā, desito ariyo vimokkho.

So, Ānanda, I have taught the ways of practice suitable for attaining the imperturbable, the dimension of nothingness, and the dimension of neither perception nor non-perception. I have taught how to cross the flood by relying on one support or the other, and I have taught noble liberation.

Yaṃ kho, ānanda, satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampakena anukampaṃ upādāya, kataṃ vo taṃ mayā.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples.

Etāni, ānanda, rukkhamaḷāni, etāni suññāgārāni. Jhāyathānanda, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. Ayaṃ vo amhākaṃ anusāsani””ti.

Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

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

Āneñjasappāyasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Gaṇakamoggallānasutta

With Moggallāna the Accountant

Evam me sutam—

So I have heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

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

Then the brahmin Moggallāna the Accountant went up to the Buddha, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ
nisinno kho gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca:

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

“Seyyathāpi, bho gotama, imassa migāramātupāsādassa dissati anupubbasiikkhā
anupubbakiriyaṃ anupubbapaṭipadā yadidaṃ—

“Master Gotama, in this stilt longhouse we can see gradual progress

yāva pacchimasopānakaḷevārā;

down to the last step of the staircase.

imesampi hi, bho gotama, brāhmaṇānaṃ dissati anupubbasiikkhā anupubbakiriyaṃ
anupubbapaṭipadā yadidaṃ—

Among the brahmins we can see gradual progress

ajjhene;

in learning the chants.

imesampi hi, bho gotama, issāsānaṃ dissati anupubbasiikkhā anupubbakiriyaṃ
anupubbapaṭipadā yadidaṃ—

Among archers we can see gradual progress

issatthe.

in archery.

Amhākampi hi, bho gotama, gaṇakānaṃ gaṇanājīvānaṃ dissati anupubbasiikkhā
anupubbakiriyaṃ anupubbapaṭipadā yadidaṃ—

Among us accountants, who earn a living by accounting, we can see gradual progress

saṅkhāne.

in mathematics.

Mayaṇhi, bho gotama, antevāsiṃ labhitvā paṭhamaṃ evaṃ gaṇāpema:

For when we get an apprentice we first make them count:

‘ekaṃ ekakaṃ, dve dukā, tīṇi tikā, cattāri catukkā, pañca pañcakā, cha chakkā, satta
sattakā, aṭṭha aṭṭhakā, nava navakā, dasa dasakā’ti;

‘One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens.’

satampi mayaṃ, bho gotama, gaṇāpema, bhiyyopi gaṇāpema.

We even make them count up to a hundred.

Sakkā nu kho, bho gotama, imasmimpi dhammavinaye evameva anupubbasiikkhā
anupubbakiriyaṃ anupubbapaṭipadā paññāpetun’ti?

Is it possible to similarly describe a gradual training, gradual progress, and gradual practice in this teaching and training?”

“Sakkā, brāhmaṇa, imasmimpi dhammavinaye anupubbasicchā anupubbakiriya anupubbapaṭipadā paññāpetuṃ.

“It is possible, brahmin.

Seyyathāpi, brāhmaṇa, dakkho assadamako bhaddaṃ assājāniyaṃ labhivā paṭhameneva mukhādhāne kāraṇaṃ kāreti, atha uttariṃ kāraṇaṃ kāreti;

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

evameva kho, brāhmaṇa, tathāgato purisadammaṃ labhivā paṭhamaṃ evaṃ vineti:

In the same way, when the Realized One gets a person for training they first guide them like this:

‘ehi tvaṃ, bhikkhu, sīlavā hohi, pātimokkhasaṃvarasaṃvuto viharāhi ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhassu sikkhāpadesū’ti.

‘Come, mendicant, be ethical and restrained in the monastic code, conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’

Yato kho, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, tamenāṃ tathāgato uttariṃ vineti:

When they have ethical conduct, the Realized One guides them further:

‘ehi tvaṃ, bhikkhu, indriyesu guttadvāro hohi, cakkhunā rūpaṃ disvā mā nimittaggāhī hohi mānubyañjanaggāhī.

‘Come, mendicant, guard your sense doors. When you see a sight with your eyes, don’t get caught up in the features and details.

Yatvādhikaraṇameva cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjāhi; rakkhāhi cakkhundriyaṃ, cakkhundriye saṃvaram āpajjāhi.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve restraint over it.

Sotena saddaṃ sutvā ... pe ...

When you hear a sound with your ears ...

ghānena gandhaṃ ghāyivā ... pe ...

When you smell an odor with your nose ...

jivhāya rasaṃ sāyivā ... pe ...

When you taste a flavor with your tongue ...

kāyena phoṭṭhabbaṃ phusivā ... pe ...

When you feel a touch with your body ...

manasā dhammaṃ viññāya mā nimittaggāhī hohi mānubyañjanaggāhī.

When you know a thought with your mind, don’t get caught up in the features and details.

Yatvādhikaraṇameva manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjāhi; rakkhāhi manindriyaṃ, manindriye saṃvaram āpajjāhi’ti.

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

Yato kho, brāhmaṇa, bhikkhu indriyesu guttadvāro hoti, tamenāṃ tathāgato uttariṃ vineti:

When they guard their sense doors, the Realized One guides them further:

‘ehi tvaṃ, bhikkhu, bhojane mattaññū hohi.

‘Come, mendicant, eat in moderation.

Paṭisaṅkhā yoniso āhāraṃ āhāreyyāsi—

Reflect properly on the food that you eat:

neva davāya na madāya na mandanāya na vibhūsanāya, yāvadeva imassa kāyassa ṭhitiyā yāpanāya vahiṃsūparatiyā brahmacariyānuggahāya—iti purāṇaṇca vedanaṃ paṭihāṅkhāmi, navaṇa vedanaṃ na uppādessāmi, yātrā ca me bhavissati 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.'

Yato kho, brāhmaṇa, bhikkhu bhojane mattaññū hoti, tamenam tathāgato uttarim vineti:

When they eat in moderation, the Realized One guides them further:

'ehi tvam, bhikkhu, jāgariyaṃ anuyutto viharāhi, divasaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyaṃ paṭhamaṃ yāmaṃ caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi, rattiyaṃ majjhimam yāmaṃ dakkhiṇena passena sīhaseyyam kappeyyāsi pāde pādam accādhāya sato sampajāno utthānasaññaṃ manasikarivā, rattiyaṃ pacchimaṃ yāmaṃ paccuṭṭhāya caṅkamaṇa nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodhehi'ti.

'Come, mendicant, be committed to wakefulness. Practice walking and sitting meditation by day, purifying your mind from obstacles. In the evening, continue to practice walking and sitting meditation. In the middle of the night, 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. In the last part of the night, get up and continue to practice walking and sitting meditation, purifying your mind from obstacles.'

Yato kho, brāhmaṇa, bhikkhu jāgariyaṃ anuyutto hoti, tamenam tathāgato uttarim vineti:

When they are committed to wakefulness, the Realized One guides them further:

'ehi tvam, bhikkhu, satisampajaññaṇa samannāgato hohi, abhikkante paṭikkante sampajānakārī, ālokite vilokite sampajānakārī, samīñjite pasārite sampajānakārī, saṅghātipattacīvaradhāraṇe sampajānakārī, asite pīte khāyite sāyite sampajānakārī, uccārapassāvakamme sampajānakārī, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhave sampajānakārī ti.

'Come, mendicant, have mindfulness and situational awareness. 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.'

Yato kho, brāhmaṇa, bhikkhu satisampajaññaṇa samannāgato hoti, tamenam tathāgato uttarim vineti:

When they have mindfulness and situational awareness, the Realized One guides them further:

'ehi tvam, bhikkhu, vivittaṃ senāsanam bhajāhi araññaṃ rukkhamaṇam pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ'ti.

'Come, mendicant, 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 vivittaṃ senāsanam bhajati araññaṃ rukkhamaṇam pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

And they do so.

So pacchābhattaṃ piṇḍapāṭapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ panidhāya, 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 vigaṭābhijjhena 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 and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

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 ajjhataṃ 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 dubbalīkaraṇe

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

vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ
pītisukhaṃ paṭhamāṃ 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 ... pe ... dutiyaṃ jhānaṃ
upasampajja viharati.

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

Ye kho te, brāhmaṇa, bhikkhū sekkhā apattamānasā anuttaraṃ yogakkhemaṃ
paṭthayamānā viharanti tesu me ayaṃ evarūpī anusāsani hoti.

That's how I instruct the mendicants who are trainees—who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary.

Ye pana te bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā
anuppattasatthā parikkhīnabhavasamyojanā sammadaññāvimuttā tesāṃ ime
dhammā diṭṭhadhammasukhavihārāya ceva samvattanti, satisampajaññāya cā"ti.

But for those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—these things lead to blissful meditation in the present life, and to mindfulness and awareness."

Evam vutte, gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca:

When he had spoken, Moggallāna the Accountant said to the Buddha,

"kiṃ nu kho bhoto gotamassa sāvakā bhotā gotamena evaṃ ovadīyamānā evaṃ
anusāsīyamānā sabbe accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti udāhu ekacce
nārādhenti"ti?

"When his disciples are instructed and advised like this by Master Gotama, do all of them achieve the ultimate goal, extinguishment, or do some of them fail?"

“Appekacce kho, brāhmaṇa, mama sāvakā mayā evaṃ ovadīyamānā evaṃ anusāsīyamānā accantaṃ tiṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti”ti.

“Some succeed, while others fail.”

“Ko nu kho, bho gotama, hetu ko paccayo yaṃ tiṭṭhateva nibbānaṃ, tiṭṭhati nibbānagāmī maggo, tiṭṭhati bhavaṃ gotamo samādapetā;

“What is the cause, Master Gotama, what is the reason why, though extinguishment is present, the path leading to extinguishment is present, and Master Gotama is present to encourage them,

atha ca pana bhoto gotamassa sāvakā bhotā gotamena evaṃ ovadīyamānā evaṃ anusāsīyamānā appekacce accantaṃ tiṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti”ti?

still some succeed while others fail?”

“Tena hi, brāhmaṇa, taṃyevettha paṭipucchissāmi. Yathā te khomeyya tathā naṃ byākareyyāsi.

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

Taṃ kiṃ maññasi, brāhmaṇa,

What do you think, brahmin?

kusalo tvaṃ rājagahagāmiṃ maggassā”ti?

Are you skilled in the road to Rājagaha?”

“Evaṃ, bho, kusalo ahaṃ rājagahagāmiṃ maggassā”ti.

“Yes, I am.”

“Taṃ kiṃ maññasi, brāhmaṇa,

“What do you think, brahmin?

idha puriso āgaccheyya rājagahaṃ gantukāmo.

Suppose a person was to come along who wanted to go to Rājagaha.

So taṃ upasaṅkamitvā evaṃ vadeyya:

He’d approach you and say:

‘icchāmaṃ, bhante, rājagahaṃ gantum;

‘Sir, I wish to go to Rājagaha.

tassa me rājagahassa maggaṃ upadisa’ti.

Please point out the road to Rājagaha.’

Tamenāṃ tvaṃ evaṃ vadeyyāsi:

Then you’d say to them:

‘chambho purisa, ayaṃ maggo rājagahaṃ gacchati.

‘Here, mister, this road goes to Rājagaha.

Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāmaṃ, tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigamaṃ;

Go along it for a while, and you’ll see a certain village. Go along a while further, and you’ll see a certain town.

tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi rājagahassa ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīrāmaṇeyyakam’ti.

Go along a while further and you’ll see Rājagaha with its delightful parks, woods, meadows, and lotus ponds.’

So tayā evaṃ ovadīyamāno evaṃ anusāsīyamāno ummaggaṃ gahetvā pacchā mukho gaccheyya.

Instructed like this by you, they might still take the wrong road, heading west.

Atha dutiyo puriso āgaccheyya rājagahaṃ gantukāmo.

But a second person might come with the same question and receive the same instructions.

So taṃ upasaṅkamitvā evaṃ vadeyya:

‘icchāmaḥ, bhante, rājagahaṃ gantū;

tassa me rājagahassa maggaṃ upadisā’ti.

Tamevaṃ tvaṃ evaṃ vadeyyāsi:

‘ehambho purisa, ayaṃ maggo rājagahaṃ gacchati.

Tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma gāma;

tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi amukaṃ nāma nigama;

tena muhuttaṃ gaccha, tena muhuttaṃ gantvā dakkhissasi rājagahassa
ārāmaṇeyyakaṃ vanāraṇeyyakaṃ bhūmirāṇeyyakaṃ
pakkharaṇīraṇeyyakaṃ’ti.

So tayā evaṃ ovaḍḍiyamāno evaṃ anusāsīyamāno sotthinā rājagahaṃ gaccheyya.
Instructed by you, they might safely arrive at Rājagaha.

Ko nu kho, brāhmaṇa, hetu ko paccayo yaṃ tiṭṭhateva rājagahaṃ, tiṭṭhati
rājagahagāmī maggo, tiṭṭhasi tvaṃ samādapetā;
*What is the cause, brahmin, what is the reason why, though Rājagaha is present, the path
leading to Rājagaha is present, and you are there to encourage them,*

atha ca pana tayā evaṃ ovaḍḍiyamāno evaṃ anusāsīyamāno eko puriso ummaggaṃ
gahetvā pacchāmaṃ gaccheyya, eko sotthinā rājagahaṃ gaccheyyā’ti?
one person takes the wrong path and heads west, while another arrives safely at Rājagaha?”

“Ettha kyāhaṃ, bho gotama, karomi?
“What can I do about that, Master Gotama?”

Maggakkhāyīhaṃ, bho gotamā”ti.
I am the one who shows the way.”

“Evameva kho, brāhmaṇa, tiṭṭhateva nibbānaṃ, tiṭṭhati nibbānagāmī maggo,
tiṭṭhāmaḥ samādapetā;
*“In the same way, though extinguishment is present, the path leading to extinguishment is
present, and I am present to encourage them,*

atha ca pana mama sāvakā mayā evaṃ ovaḍḍiyamānā evaṃ anusāsīyamānā
appekacce accantaṃ niṭṭhaṃ nibbānaṃ ārādhenti, ekacce nārādhenti.
*still some of my disciples, instructed and advised like this, achieve the ultimate goal,
extinguishment, while some of them fail.*

Ettha kyāhaṃ, brāhmaṇa, karomi?
What can I do about that, brahmin?

Maggakkhāyīhaṃ, brāhmaṇa, tathāgato”ti.
The Realized One is the one who shows the way.”

Evaṃ vutte, gaṇakamoggallāno brāhmaṇo bhagavantaṃ etadavoca:
When he had spoken, Moggallāna the Accountant said to the Buddha,

“yeme, bho gotama, puggalā assaddhā jīvikatthā na saddhā agārasmā anagāriyaṃ pabbajitā sathā māyāvino ketabino uddhatā unnaḷā capalā mukharā vikiṇṇavācā indriyesu aguttadvārā bhojane amattañño jāgariyaṃ ananuyuttā sāmāññe anapekkhavanto sikkhāya na tibbagāravā bāhulikā sāthalikā okkamane pubbaṅgamā paviveke nikkhattadhurā kusitā hīnavīriyā muṭṭhassatino asampajānā asamāhitā vibbhantacittā duppaññā eḷamūgā, na tehi bhavaṃ gotamo saddhiṃ saṃvasati.

“Master Gotama, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They’re devious, deceitful, and sneaky. They’re restless, insolent, fickle, gossipy, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not committed to wakefulness. They don’t care about the ascetic life, and don’t keenly respect the training. They’re indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They’re unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. Master Gotama doesn’t live together with these.

Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajitā asathā amāyāvino aketabino anuddhatā anunnaḷā acapalā amukharā avikiṇṇavācā indriyesu guttadvārā bhojane mattañño jāgariyaṃ anuyuttā sāmāññe apekkhavanto sikkhāya tibbagāravā nabāhulikā nasāthalikā okkamane nikkhattadhurā paviveke pubbaṅgamā āraddhavīriyā pahitattā upaṭṭhitassatino sampajānā samāhitā ekaggacittā paññavanto aneḷamūgā, tehi bhavaṃ gotamo saddhiṃ saṃvasati.

But there are those gentlemen who went forth from the lay life to homelessness out of faith. They’re not devious, deceitful, and sneaky. They’re not restless, insolent, fickle, gossipy, and loose-tongued. They guard their sense doors and eat in moderation, and they are committed to wakefulness. They care about the ascetic life, and keenly respect the training. They’re not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They’re energetic and determined. They’re mindful, with situational awareness, immersion, and unified minds; wise, not stupid. Master Gotama does live together with these.

Seyyathāpi, bho gotama, ye keci mūlagandhā, kālānūsārī tesam aggamakkhāyati;
Of all kinds of fragrant root, spikenard is said to be the best.

ye keci sārāgandhā, lohitaandanam tesam aggamakkhāyati;
Of all kinds of fragrant heartwood, red sandalwood is said to be the best.

ye keci pupphagandhā, vassikaṃ tesam aggamakkhāyati;
Of all kinds of fragrant flower, jasmine is said to be the best.

evameva bho gotamassa ovādo paramajjadhamesu.
In the same way, Master Gotama’s advice is the best of contemporary teachings.

Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.
Excellent, Master Gotama! Excellent!

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

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

Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.
I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pānupetaṃ saraṇaṃ gatan’ti.
From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.”

Gaṇakamoggallānasuttaṃ niṭṭhitaṃ sattamaṃ.

Gopakamoggallānasutta

With Moggallāna the Guardian

Evam me sutam—

So I have heard.

ekam samayaṃ āyasmā ānando rājagahe viharati veḷuvane kalandakanivāpe aciraparinibbute bhagavati.

At one time Venerable Ānanda was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. It was not long after the Buddha had become fully extinguished.

Tena kho pana samayena rājā māgadho ajātasattu vedehiputto rājagahaṃ paṭisaṅkhārāpeti rañño pajjotassa āsaṅkamāno.

Now at that time King Ajātasattu Vedehiputta of Magadha, being suspicious of King Pajjota, was having Rājagaha fortified.

Atha kho āyasmā ānando pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Atha kho āyasmato ānandassa etadahosi:

Then it occurred to him,

“atippago kho tāva rājagahe piṇḍāya carituṃ.

“It's too early to wander for alms in Rājagaha.

Yannūnāhaṃ yena gopakamoggallānassa brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo tenupasaṅkameyyaṃ”ti.

Why don't I go to see the brahmin Moggallāna the Guardian at his place of work?”

Atha kho āyasmā ānando yena gopakamoggallānassa brāhmaṇassa kammanto, yena gopakamoggallāno brāhmaṇo tenupasaṅkami.

So that's what he did.

Addasā kho gopakamoggallāno brāhmaṇo āyasmantaṃ ānandaṃ dūratova āgacchantam.

Moggallāna the Guardian saw Ānanda coming off in the distance

Disvāna āyasmantaṃ ānandaṃ etadavoca:

and said to him,

“etu kho bhavaṃ ānando.

“Come, Master Ānanda!

Svāgataṃ bhoto ānandassa.

Welcome, Master Ānanda!

Cirassaṃ kho bhavaṃ ānando imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.

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

Nisīdatu bhavaṃ ānando, idamāsaṇaṃ paññattan”ti.

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

Nisīdi kho āyasmā ānando paññatte āsane.

Ānanda sat down on the seat spread out,

Gopakamoggallānopi kho brāhmaṇo aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi.

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

Ekamantaṃ nisinno kho gopakamoggallāno brāhmaṇo āyasmantaṃ ānandaṃ etadavoca:

Then he said to Ānanda,

“atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhavaṃ gotamo ahoṣi araham sammāsambuddho”ti?

“Master Ānanda, is there even a single mendicant who has all the same qualities in each and every way as possessed by Master Gotama, the perfected one, the fully awakened Buddha?”

“Natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahoṣi araham sammāsambuddho.

“No, brahmin, there is not.

So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṇjātassa maggassa saṇjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovidō;

For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, explained the unexplained path. He was the knower of the path, the discoverer of the path, the expert on the path.

maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā”ti.

And now the disciples live following the path; they acquire it later.”

Ayaṇca hidaṃ āyasmato ānandassa gopakamoggallānena brāhmaṇena saddhiṃ antarākathā vipakatā ahoṣi.

But this conversation between Ānanda and Moggallāna the Guardian was left unfinished.

Atha kho vassakāro brāhmaṇo magadhamahāmatto rājagahe kammante anusaññāyamāno yena gopakamoggallānassa brāhmaṇassa kammanto, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ sammodi.

For just then the brahmin Vassakāra, a chief minister of Magadha, while supervising the work at Rājagaha, approached Ānanda at Moggallāna’s place of work and exchanged greetings with him.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca:

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

“kāya nuttha, bho ānanda, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vipakatā”ti?

“Master Ānanda, what were you sitting talking about just now? What conversation was unfinished?”

“Idha maṃ, brāhmaṇa, gopakamoggallāno brāhmaṇo evamāha:

So Ānanda told him of the conversation that they were having when Vassakāra arrived. Vassakāra said:

‘atthi nu kho, bho ānanda, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhavaṃ gotamo ahoṣi araham sammāsambuddho’ti.

Evam vutte, ahaṃ, brāhmaṇa, gopakamoggallānaṃ brāhmaṇaṃ etadavocaṃ:

‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahoṣi araham sammāsambuddho.

So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṇjātassa maggassa saṇjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovidō;

maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā’ti.

Ayaṃ kho no, brāhmaṇa, gopakamoggallānena brāhmaṇena saddhiṃ antarākathā vipakatā.

Atha tvaṃ anuppatto’ti.

“Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito:

“Master Ānanda, is there even a single mendicant who was appointed by Master Gotama, saying:

‘ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatī’ti, yaṃ tumhe etarahi paṭipādeyyāthā’ti?

“This one will be your refuge when I have passed away, to whom you now turn?”

“Natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito:

“No, there is not.”

‘ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatī’ti, yaṃ mayaṃ etarahi paṭipādeyyāmā’ti.

“Atthi pana, bho ānanda, ekabhikkhupi saṃghena sammato, sambahulehi therehi bhikkhūhi ṭhapito:

“But is there even a single mendicant who has been elected to such a position by the Saṅgha and appointed by several senior mendicants?”

‘ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatī’ti, yaṃ tumhe etarahi paṭipādeyyāthā’ti?

“Natthi kho, brāhmaṇa, ekabhikkhupi saṃghena sammato, sambahulehi therehi bhikkhūhi ṭhapito:

“No, there is not.”

‘ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatī’ti, yaṃ mayaṃ etarahi paṭipādeyyāmā’ti.

“Evaṃ appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggīyā’ti?

“But since you lack a refuge, Master Ānanda, what’s the reason for your harmony?”

“Na kho mayaṃ, brāhmaṇa, appaṭisaraṇā;

“We don’t lack a refuge, brahmin,

sappaṭisaraṇā mayaṃ, brāhmaṇa;

we have a refuge.

dhammappaṭisaraṇā’ti.

The teaching is our refuge.”

“Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito—

“But Master Ānanda, when asked whether there was even a single mendicant—either appointed by the Buddha,

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi paṭipādeyyāthā’ti—

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā passatā arahatā sammāsambuddhena ṭhapito—

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi
paṭipādeyyāma'ti vadesi;

‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi
bhikkhūhi ṭhapito—

or elected by the Saṅgha and appointed by several senior mendicants—

ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ tumhe etarahi
paṭipādeyyāthā'ti—

who serves as your refuge after the Buddha passed away, to whom you now turn,

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato,
sambahulehi therehi bhikkhūhi ṭhapito—

you replied, ‘No, there is not.’

ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti, yaṃ mayaṃ etarahi
paṭipādeyyāma'ti—

vadesi;

‘evaṃ appaṭisaraṇe ca pana, bho ānanda, ko hetu sāmaggīyā'ti iti puṭṭho samāno ‘na
kho mayaṃ, brāhmaṇa, appaṭisaraṇā;

But you say that the reason for your harmony is that you have

sappaṭisaraṇā mayaṃ, brāhmaṇa;

dhammappaṭisaraṇā'ti vadesi.

the teaching as a refuge.

Imassa pana, bho ānanda, bhāsītassa kathaṃ attho daṭṭhabbo'ti?

How should I see the meaning of this statement?"

“Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena
bhikkhūnaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭhaṃ.

*“The Blessed One, who knows and sees, the perfected one, the fully awakened Buddha laid
down training rules and recited the monastic code for the mendicants.*

Te mayaṃ tadahuposathe yāvatikā ekaṃ gāmakhettaṃ upanissāya viharāma te sabbe
ekajjhaṃ sannipatāma;

*On the day of the sabbath all of us who live in dependence on one village district gather
together as one.*

sannipatitvā yassa taṃ pavattati taṃ ajjesāma.

We invite one who has freshly rehearsed the code to recite it.

Tasmiñce bhañṇamāne hoti bhikkhussa āpatti hoti vītikkamo taṃ mayaṃ
yathādhammaṃ yathānusiṭṭhaṃ kāremāti.

*If anyone remembers an offense or transgression while they're reciting, we make them act in
line with the teachings and in line with the instructions.*

Na kira no bhavanto kārenti;

It's not the venerables that make us act,

dhammo no kāreti”.

it's the teaching that makes us act.”

“Atthi nu kho, bho ānanda, ekabhikkhupi yaṃ tumhe etarahi sakkarotha garuṃ
karotha mānetha pūjetha; sakkatvā garuṃ katvā upanissāya viharathā'ti?

*“Master Ānanda, is there even a single mendicant who you honor, respect, revere, venerate,
and rely on?"*

“Natthi kho, brāhmaṇa, ekabhikkhupi yaṃ mayaṃ etarahi sakkaroma garuṃ
karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāma'ti.

“There is, brahmin.”

“Atthi nu kho, bho ānanda, ekabhikkhupi tena bhotā gotamena ṭhapito—
“But Master Ānanda, when asked whether there was even a single mendicant—either appointed by the Buddha,

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti yaṃ tumhe etarahi
paṭipādeyyāthā’ti—

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi tena bhagavatā jānatā
passatā arahatā sammāsambuddhena ṭhapito—

ayaṃ vo mamaccayena paṭisaraṇaṃ bhavissatīti yaṃ mayāṃ etarahi
paṭipādeyyāmā’ti vadesi;

‘atthi pana, bho ānanda, ekabhikkhupi saṅghena sammato, sambahulehi therehi
bhikkhūhi ṭhapito—
or elected by the Saṅgha and appointed by several senior mendicants—

ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti yaṃ tumhe etarahi
paṭipādeyyāthā’ti—
who serves as your refuge after the Buddha passed away, to whom you now turn,

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi saṅghena sammato,
sambahulehi therehi bhikkhūhi ṭhapito—
you replied, ‘No, there is not.’

ayaṃ no bhagavato accayena paṭisaraṇaṃ bhavissatīti yaṃ mayāṃ etarahi
paṭipādeyyāmā’ti vadesi;

‘atthi nu kho, bho ānanda, ekabhikkhupi yaṃ tumhe etarahi sakkaroṭha gaṇuṃ
karoṭha mānetha pūjetha; sakkatvā gaṇuṃ katvā upanissāya viharathā’ti—
But when asked whether there is even a single mendicant who you honor, respect, revere,

iti puṭṭho samāno ‘natthi kho, brāhmaṇa, ekabhikkhupi yaṃ mayāṃ etarahi
sakkaroṃ gaṇuṃ karoma mānema pūjema; sakkatvā gaṇuṃ katvā upanissāya
viharāmā’ti vadesi.
you replied, ‘There is.’

Imassa pana, bho ānanda, bhāsitaṃ kathaṃ attho daṭṭhabbo’ti?
How should I see the meaning of this statement?”

“Atthi kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena
dasa pasādanīyā dhammā akkhātā.
“There are ten inspiring things explained by the Blessed One, who knows and sees, the

Yasmim no ime dhammā saṃvijjanti taṃ mayāṃ etarahi sakkaroṃ gaṇuṃ karoma
mānema pūjema; sakkatvā gaṇuṃ katvā upanissāya viharāma.
We honor anyone in whom these things are found.

Katame dasa?
What ten?

Idha, brāhmaṇa, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati
ācāragocarasampanno, aṇumattesu vajjesu bhayaḍassāvī, samādāya sikkhati
sikkhāpadesu. (1)
It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well

Bahussuto hoti sutadharo sutasannicayo.
They’re very learned, remembering and keeping what they’ve learned.

Ye te dhammā ādikalyāṇā, majjhekalyāṇā, pariyosānakalyāṇā, sāttham, sabyañjanam, kevalaparipuṇṇam parisuddham brahmacariyaṃ abhivadanti tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā dīṭhiyā suppaṭividdhā. (2)

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.

Santutṭho hoti cīvarapiṇḍapātasenāsanaḡilānappaccayaabhesajjaparikkhārehi. (3)

They're content with robes, alms-food, lodgings, and medicines and supplies for the sick.

Catunnam jhānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihāraṇaṃ nikāmalābhī hoti akicchalābhī akasirālābhī. (4)

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

Anekavihiṭam iddhividham paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhavaṃ tirobhavaṃ; tirokuṭṭam tiropākāram tiropabbatam asajjamāno gacchati, seyyathāpi ākāse; pathaviyāpi ummuḡjanimuḡjam karoti, seyyathāpi uḡake; uḡakepi abhiḡjamāne gacchati, seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati, seyyathāpi pakkhī saḡuno; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parimasati parimajjati, yāva brahmalokāpi kāyena vasaṃ vatteti. (5)

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

Dibbāya sotadhātuyā visuddhāya atikkantamānusiḡkāya ubho sadde suṇāti—dibbe ca mānuse ca, ye dūre santike ca. (6)

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

Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti. Sarāḡam vā cittaṃ 'sarāḡam cittaṃ'ti pajānāti, vītarāḡam vā cittaṃ 'vītarāḡam cittaṃ'ti pajānāti, sadosaṃ vā cittaṃ 'sadosaṃ cittaṃ'ti pajānāti, vītadosaṃ vā cittaṃ 'vītadosaṃ cittaṃ'ti pajānāti, samohaṃ vā cittaṃ 'samohaṃ cittaṃ'ti pajānāti, vītamohaṃ vā cittaṃ 'vītamohaṃ cittaṃ'ti pajānāti, saṅkhittaṃ vā cittaṃ 'saṅkhittaṃ cittaṃ'ti pajānāti, vikkhittaṃ vā cittaṃ 'vikkhittaṃ cittaṃ'ti pajānāti, mahaggaṭam vā cittaṃ 'mahaggaṭam cittaṃ'ti pajānāti, amahaggaṭam vā cittaṃ 'amahaggaṭam cittaṃ'ti pajānāti, sauttaraṃ vā cittaṃ 'sauttaraṃ cittaṃ'ti pajānāti, anuttaraṃ vā cittaṃ 'anuttaraṃ cittaṃ'ti pajānāti, samāhitaṃ vā cittaṃ 'samāhitaṃ cittaṃ'ti pajānāti, asaṃāhitaṃ vā cittaṃ 'asaṃāhitaṃ cittaṃ'ti pajānāti, vimuttaṃ vā cittaṃ 'vimuttaṃ cittaṃ'ti pajānāti, avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānāti. (7)

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... mind immersed in samāḡhi ... mind not immersed in samāḡhi ... freed mind ... They understand unfreed mind as 'unfreed mind'.

Anekavihiṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo paññāsampi jātiyo jāṭisatampi jāṭisahassampi jāṭisatasahassampi anekepi saṃvaṭṭakappe anekepi vivattaṭṭakappe anekepi saṃvaṭṭavivattaṭṭakappe: ‘amutrāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati. (8)

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.

Dibbena cakkhunā visuddhena atikkantaṃ mānusakena satte passati cavaṃ māne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe, sugate duggate yathākammūpage satte pajānāti. (9)

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.

Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. (10)

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Ime kho, brāhmaṇa, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa paśadanīyā dhammā akkhātā.

These are the ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

Yasmiṃ no ime dhammā saṃvijjanti taṃ mayaṃ etarahi sakkaroma garuṃ karoma mānema pūjema; sakkatvā garuṃ katvā upanissāya viharāma’ti.

We honor anyone in whom these things are found, and rely on them.”

Evaṃ vutte, vassakāro brāhmaṇo magadhamahāmatto upanandaṃ senāpatiṃ āmañesi:

When he had spoken, Vassakāra addressed General Upananda,

“Taṃ kiṃ maññati bhavaṃ senāpati yadime bhonto sakkātabbaṃ sakkaronti, garuṃ kātabbaṃ garuṃ karonti,

“What do you think, general?

mānetabbaṃ mānenti, pūjetabbaṃ pūjenti”?

Do these venerables honor, respect, revere, and venerate those who are worthy?”

“Tagghime bhonto sakkātabbaṃ sakkaronti, garuṃ kātabbaṃ garuṃ karonti, mānetabbaṃ mānenti, pūjetabbaṃ pūjenti.

“Indeed they do.

Imaṃ hi te bhonto na sakkareyyuṃ na garuṃ kareyyuṃ na māneyyuṃ na pūjeyyuṃ;

For if these venerables were not to honor, respect, revere, and venerate such a person,

atha kiñcaraḥi te bhonto sakkareyyuṃ garuṃ kareyyuṃ māneyyuṃ pūjeyyuṃ, sakkatvā garuṃ katvā mānetvā pūjetvā upanissāya vihareyyun’ti?

then who exactly would they honor?”

Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmantaṃ ānandaṃ etadavoca:

Then Vassakāra said to Ānanda,

“kahaṃ pana bhavaṃ ānando etarahi viharatī”ti?

“Where are you staying at present?”

“Veḷuvane khohaṃ, brāhmaṇa, etarahi viharāmi”ti.

“In the Bamboo Grove, brahmin.”

“Kacci pana, bho ānanda, veḷuvanaṃ ramaṇīyañceva appasaddaṇca appanigghosaṇca vijanavātaṃ manussarāhasseyyakam paṭisallānasāruppan”ti?

“I hope the Bamboo Grove is delightful, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat?”

“Taggha, brāhmaṇa, veḷuvanaṃ ramaṇīyañceva appasaddaṇca appanigghosaṇca vijanavātaṃ manussarāhasseyyakam paṭisallānasāruppaṃ, yathā taṃ tumhādisēhi rakkhakehi gopakehi”ti.

“Indeed it is, brahmin. And it is like that owing to such protectors and guardians as yourself.”

“Taggha, bho ānanda, veḷuvanaṃ ramaṇīyañceva appasaddaṇca appanigghosaṇca vijanavātaṃ manussarāhasseyyakam paṭisallānasāruppaṃ, yathā taṃ bhavantehi jhāyīhi jhānasīlīhi.

“Surely, Master Ānanda, it is owing to the venerables who meditate, making a habit of meditating.

Jhāyino ceva bhavanto jhānasīlino ca.

For the venerables do in fact meditate and make a habit of meditating.

Ekamidāhaṃ, bho ānanda, samayaṃ so bhavaṃ gotamo vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

This one time, Master Ānanda, Master Gotama was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Atha khvāhaṃ, bho ānanda, yena mahāvanaṃ kūṭāgārasālā yena so bhavaṃ gotamo tenupasaṅkamim.

So I went there to see him.

Tatra ca pana so bhavaṃ gotamo anekapariyāyena jhānakathaṃ kathesi.

And there he spoke about meditation in many ways.

Jhāyī ceva so bhavaṃ gotamo ahosi jhānasīlī ca.

He meditated, and made a habit of meditating.

Sabbaṇca pana so bhavaṃ gotamo jhānaṃ vaṇṇesi”ti.

And he praised all kinds of meditation.”

“Na ca kho, brāhmaṇa, so bhagavā sabbaṃ jhānaṃ vaṇṇesi, napi so bhagavā sabbaṃ jhānaṃ na vaṇṇesīti.

“No, brahmin, the Buddha did not praise all kinds of meditation, nor did he dispraise all kinds of meditation.

Kathaṃ rūpaṇca, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi?

And what kind of meditation did he not praise?

Idha, brāhmaṇa, ekacco kāmarāgapariyutthitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ nappajjānāti;

It's when someone's heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen.

so kāmarāgaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

Harboring sensual desire within they meditate and concentrate and contemplate and ruminate.

Byāpādapariyutthitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ nappajjānāti;

Their heart is overcome and mired in ill will ...

so byāpādaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

Thinamiddhapariyuṭṭhitena cetasā viharati thinamiddhaparetena, uppannassa ca thinamiddhassa nissaraṇaṃ yathābhūtaṃ nappajānāti;
dullness and drowsiness ...

so thinamiddhaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

Uddhaccakukkuccapariyuṭṭhitena cetasā viharati uddhaccakukkuccaparetena, uppannassa ca uddhaccakukkuccassa nissaraṇaṃ yathābhūtaṃ nappajānāti;
restlessness and remorse ...

so uddhaccakukkuccaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.

Vicikicchāpariyuṭṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ nappajānāti;
doubt, and they don't truly know and see the escape from doubt that has arisen.

so vicikicchaṃyeva antaraṃ karitvā jhāyati pajjhāyati nijjhāyati apajjhāyati.
Harboring doubt within they meditate and concentrate and contemplate and ruminate.

Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ na vaṇṇesi.
The Buddha didn't praise this kind of meditation.

Kathaṃ rūpaṇca, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesi?
And what kind of meditation did he praise?

Idha, brāhmaṇa, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukhaṃ pathamaṃ jhānaṃ upasampajja viharati.
It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Vitakkavicāraṇaṃ vūpasamā ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ ...
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.

tatiyaṃ jhānaṃ ...
And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

catutthaṃ jhānaṃ upasampajja viharati.
Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Evarūpaṃ kho, brāhmaṇa, so bhagavā jhānaṃ vaṇṇesi”ti.
The Buddha praised this kind of meditation.”

“Gārayhaṃ kira, bho ānanda, so bhavaṃ gotamo jhānaṃ garahi, pāsaṃsaṃ pasaṃsi.
“Well, Master Ānanda, it seems that Master Gotama criticized the kind of meditation that deserves criticism and praised that deserving of praise.

Handa ca dāni mayaṃ, bho ānanda, gacchāma;
Well, now, Master Ānanda, I must go.

bahukiccā mayaṃ bahukaraṇīyā”ti.
I have many duties, and much to do.”

“Yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī”ti.
“Please, brahmin, go at your convenience.”

Atha kho vassakāro brāhmaṇo magadhamahāmatto āyasmato ānandassa bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ pakkāmi.

Then Vassakāra the brahmin, having approved and agreed with what Venerable Ānanda said, got up from his seat and left.

Atha kho gopakamoggallāno brāhmaṇo acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ ānandaṃ etadavoca:

Soon after he had left, Moggallāna the Guardian said to Ānanda,

“yaṃ no mayaṃ bhavantaṃ ānandaṃ apucchimhā taṃ no bhavaṃ ānando na byākāsi”ti.

“Master Ānanda, you still haven’t answered my question.”

“Nanu te, brāhmaṇa, avocumhā:

“But brahmin, didn’t I say:

‘natthi kho, brāhmaṇa, ekabhikkhupi tehi dhammehi sabbenasabbaṃ sabbathāsabbaṃ samannāgato yehi dhammehi samannāgato so bhagavā ahosi araham sammāsambuddho.

‘There is no single mendicant who has all the same qualities in each and every way as possessed by Master Gotama, the perfected one, the fully awakened Buddha.

So hi, brāhmaṇa, bhagavā anuppannassa maggassa uppādetā, asaṅjātassa maggassa saṅjanetā, anakkhātassa maggassa akkhātā, maggaññū, maggavidū, maggakovido.

For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, explained the unexplained path. He was the knower of the path, the discoverer of the path, the expert on the path.

Maggānugā ca pana etarahi sāvakā viharanti pacchā samannāgatā”ti.

And now the disciples live following the path; they acquire it later.”

Gopakamoggallānasuttaṃ nitṭhitaṃ aṭṭhamam.

Mahāpuṇṇamasutta

The Longer Discourse on the Full-Moon Night

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyaṃ bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Atha kho aññataro bhikkhu utthāyāsanaṃ ekamsaṃ cīvaraṃ katvā yena bhagavā tenañjaliṃ pañāmetvā bhagavantam etadavoca:

Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said,

“Puccheyyāham, bhante, bhagavantam kiñcideva desaṃ, sace me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāya”ti.

“I'd like to ask the Buddha about a certain point, if you'd take the time to answer.”

“Tena hi tvam, bhikkhu, sake āsane nisīditvā puccha yadākaṅkhasī”ti.

“Well then, mendicant, take your own seat and ask what you wish.”

Atha kho so bhikkhu sake āsane nisīditvā bhagavantam etadavoca:

That mendicant took his seat and said to the Buddha:

“ime nu kho, bhante, pañcupādānakkhandhā, seyyathidaṃ—

“Sir, are these the five grasping aggregates:

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti?

form, feeling, perception, choices, and consciousness?”

“Ime kho, bhikkhu, pañcupādānakkhandhā, seyyathidaṃ—

“Yes, they are,” replied the Buddha.

rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho, viññāṇupādānakkhandho”ti.

“Sādhu, bhante”ti kho so bhikkhu bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam uttarim pañhaṃ pucchi:

Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“ime pana, bhante, pañcupādānakkhandhā kiṃmūlakā”ti?

“But sir, what is the root of these five grasping aggregates?”

“Ime kho, bhikkhu, pañcupādānakkhandhā chandamūlakā”ti.

“These five grasping aggregates are rooted in desire.”

“Tamyeva nu kho, bhante, upādānaṃ te pañcupādānakkhandhā, udāhu aññatra pañcahupādānakkhandhehi upādānaṃ”ti?

“But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?”

“Na kho, bhikkhu, tamyeva upādānaṃ te pañcupādānakkhandhā, nāpi aññatra pañcahupādānakkhandhehi upādānaṃ.

“Neither.

Yo kho, bhikkhu, pañcasu upādānakkhandhesu chandarāgo taṃ tattha upādānaṃ”ti.
Rather, the desire and greed for them is the grasping there.”

“Siyā pana, bhante, pañcasu upādānakkhandhesu chandarāgavemattatā”ti?
“But sir, can there be different kinds of desire and greed for the five grasping aggregates?”

“Siyā, bhikkhū”ti bhagavā avoca
“There can,” said the Buddha.

“idha, bhikkhu, ekaccassa evaṃ hoti:
“It’s when someone thinks:

‘evaṃrūpo siyaṃ anāgatamaddhānaṃ, evaṃvedano siyaṃ anāgatamaddhānaṃ, evaṃsañño siyaṃ anāgatamaddhānaṃ, evaṃsaṅkhāro siyaṃ anāgatamaddhānaṃ, evaṃviññāno siyaṃ anāgatamaddhānaṃ’ti.
‘In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!’

Evaṃ kho, bhikkhu, siyā pañcasu upādānakkhandhesu chandarāgavemattatā”ti.
That’s how there be different kinds of desire and greed for the five grasping aggregates.”

“Kittāvatā pana, bhante, khandhānaṃ khandhādhivacanaṃ hoti”ti?
“Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?”

“Yaṃ kiñci, bhikkhu, rūpaṃ—atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā—ayaṃ rūpakkhando.
“Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form.

Yā kāci vedanā—atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, yā dūre santike vā—ayaṃ vedanākkhando.
Any kind of feeling at all ...

Yā kāci saññā—atītānāgatapaccuppannā ... pe ... yā dūre santike vā—ayaṃ saññākkhando.
Any kind of perception at all ...

Ye keci saṅkhārā—atītānāgatapaccuppannā ajjhataṃ vā bahiddhā vā, oḷārikā vā sukhumā vā, hīnā vā paṇītā vā, ye dūre santike vā—ayaṃ saṅkhārakkhando.
Any kind of choices at all ...

Yaṃ kiñci viññānaṃ—atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā—ayaṃ viññānakkhando.
Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness.

Ettāvatā kho, bhikkhu, khandhānaṃ khandhādhivacanaṃ hoti”ti.
That’s the scope of the term ‘aggregates’ as applied to the aggregates.”

“Ko nu kho, bhante, hetu ko paccayo rūpakkhandhassa paññāpanāya?
“What is the cause, sir, what is the reason why the aggregate of form is found?

Ko hetu ko paccayo vedanākkhandhassa paññāpanāya?
What is the cause, what is the reason why the aggregate of feeling ...

Ko hetu ko paccayo saññākkhandhassa paññāpanāya?
perception ...

Ko hetu ko paccayo saṅkhārakkhandhassa paññāpanāya?
choices ...

Ko hetu ko paccayo viññānakkhandhassa paññāpanāya”ti?
consciousness is found?”

“Cattāro kho, bhikkhu, mahābhūtā hetu, cattāro mahābhūtā paccayo rūpakkhandhassa paññāpanāya.

“The four primary elements are the reason why the aggregate of form is found.

Phasso hetu, phasso paccayo vedanākkhandhassa paññāpanāya.

Contact is the reason why the aggregates of feeling ...

Phasso hetu, phasso paccayo saññākkhandhassa paññāpanāya.

perception ...

Phasso hetu, phasso paccayo saṅkhārakkhandhassa paññāpanāya.

and choices are found.

Nāmarūpaṃ kho, bhikkhu, hetu, nāmarūpaṃ paccayo viññāṇakkhandhassa paññāpanāya”ti.

Name and form are the reasons why the aggregate of consciousness is found.”

“Kathaṃ pana, bhante, sakkāyaditṭhi hoti”ti?

“But sir, how does identity view come about?”

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

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

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

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

vedanaṃ attato samanupassati vedanāvantaṃ vā attānaṃ attani vā vedanaṃ vedanāya vā attānaṃ;

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

saññaṃ attato samanupassati saññāvantaṃ vā attānaṃ attani vā saññaṃ saññāya vā attānaṃ;

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

saṅkhāre attato samanupassati saṅkhāravantaṃ vā attānaṃ attani vā saṅkhāre saṅkhāresu vā attānaṃ;

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

viññānaṃ attato samanupassati viññāṇavantaṃ vā attānaṃ attani vā viññāṇaṃ viññāṇasmiṃ vā attānaṃ.

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

Evam kho, bhikkhu, sakkāyaditṭhi hoti”ti.

That’s how identity view comes about.”

“Kathaṃ pana, bhante, sakkāyaditṭhi na hoti”ti?

“But sir, how does identity view not come about?”

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

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

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

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

na vedanaṃ attato samanupassati na vedanāvantam vā attānaṃ na attani vā vedanaṃ na vedanāya vā attānaṃ;

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

na saññāṃ attato samanupassati na saññāvantam vā attānaṃ na attani vā saññāṃ na saññāya vā attānaṃ;

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

na saṅkhāre attato samanupassati na saṅkhāravantaṃ vā attānaṃ na attani vā saṅkhāre na saṅkhāresu vā attānaṃ;

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

na viññāṇaṃ attato samanupassati na viññāṇavantaṃ vā attānaṃ na attani vā viññāṇaṃ na viññāṇasmim vā attānaṃ.

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

Evaṃ kho, bhikkhu, sakkāyadiṭṭhi na hoti²ti.

That's how identity view does not come about."

"Ko nu kho, bhante, rūpe assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

"Sir, what's the gratification, the drawback, and the escape when it comes to form,

Ko vedanāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

feeling,

Ko saññāya assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

perception,

Ko saṅkhāresu assādo, ko ādīnavo, kiṃ nissaraṇaṃ?

choices,

Ko viññāṇe assādo, ko ādīnavo, kiṃ nissaraṇaṃ³ti?

and consciousness?"

"Yaṃ kho, bhikkhu, rūpaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ rūpe assādo.

"The pleasure and happiness that arise from form: this is its gratification.

Yaṃ rūpaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ rūpe ādīnavo.

That form is impermanent, suffering, and perishable: this is its drawback.

Yo rūpe chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpe nissaraṇaṃ.

Removing and giving up desire and greed for form: this is its escape.

Yaṃ kho, bhikkhu, vedanaṃ paṭicca ...

The pleasure and happiness that arise from feeling ...

saññāṃ paṭicca ...

perception ...

saṅkhāre paṭicca ...

choices ...

viññāṇaṃ paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ viññāṇe assādo.

consciousness: this is its gratification.

Yaṃ viññāṇaṃ aniccaṃ dukkhaṃ vipariṇāmadhammaṃ, ayaṃ viññāṇe ādīnavo.

That consciousness is impermanent, suffering, and perishable: this is its drawback.

Yo viññāṇe chandarāgavinayo chandarāgappahānaṃ, idaṃ viññāṇe nissaraṇaṃ⁴ti.

Removing and giving up desire and greed for consciousness: this is its escape."

"Kathaṃ pana, bhante, jānato kathaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na honti⁵ti?

"Sir, how does one know and see so that there's no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli?"

“Yaṃ kiñci, bhikkhu, rūpaṃ—atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā—sabbaṃ rūpaṃ ‘netam mama, nesohamasmi, na meso attā’ti—evameva yathābhūtaṃ sammappaññāya passati.

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

Yā kāci vedanā ...

One truly sees any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññāṇaṃ—atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā—sabbaṃ viññāṇaṃ ‘netam mama, nesohamasmi, na meso attā’ti—evameva yathābhūtaṃ sammappaññāya passati.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

Evam kho, bhikkhu, jānato evaṃ passato imasmiṃca saviññāṇake kāye bahiddhā ca sabbanimittesu ahaṅkāramamaṅkāramānānusayā na hontī’ti.

That’s how to know and see so that there’s no ego, possessiveness, or underlying tendency to conceit for this conscious body and all external stimuli.”

Atha kho aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi:

Now at that time one of the mendicants had the thought,

“iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā;

“So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.

anattakatāni kammāni kamattānaṃ phusissanti’ti?”

Then what self will the deeds done by not-self affect?”

Atha kho bhagavā tassa bhikkhuno cetasā cetoparivitakkamaññāya bhikkhū āmantesi:

But the Buddha, knowing what that monk was thinking, addressed the mendicants:

“thānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ idhekacco moghapuriso avidvā avijjāgato tanhādhipateyyena cetasā satthu sāsanaṃ atidhāvitabbaṃ maññeyya:

“It’s possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher’s instructions. They think:

‘iti kira, bho, rūpaṃ anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññāṇaṃ anattā;

‘So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self.

anattakatāni kammāni kamattānaṃ phusissanti’ti.

Then what self will the deeds done by not-self affect?’

Paṭiviniṭā kho me tumhe, bhikkhave, tatra tatra dhammesu.

Now, mendicants, you have been educated by me in questioning with regard to all these things in all such cases.

Taṃ kiṃ maññātha, bhikkhave,

What do you think, mendicants?

rūpaṃ niccaṃ vā aniccaṃ vā’ti?”

Is form permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self”?”

“No hetam, bhante”.

“No, sir.”

“Taṃ kiṃ maññātha, bhikkhave,

“What do you think, mendicants?

vedanā ...

Is feeling ...

saññā ...

perception ...

saṅkhārā ...

choices ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

consciousness permanent or impermanent?”

“Aniccaṃ, bhante”.

“Impermanent, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“But if it’s impermanent, is it suffering or happiness?”

“Dukkhaṃ, bhante”.

“Suffering, sir.”

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“This is mine, I am this, this is my self”?”

“No hetam, bhante”.

“No, sir.”

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam rūpaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametam yathābhūtaṃ sammappaññāya datṭhabbam.

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

Yā kāci vedanā ...

You should truly see any kind of feeling ...

yā kāci saññā ...

perception ...

ye keci saṅkhārā ...

choices ...

yaṃ kiñci viññānaṃ aṭṭhānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ
vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbāṃ viññānaṃ:
‘netāṃ mama, nesohamasmi, na meso attā’ti evameva yathābhūtaṃ
sammappaññāya dattābbaṃ.

*consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, *all* consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’*

Evam passaṃ, bhikkhave, sutavā ariyasāvako rūpasmiṃpi nibbindati, vedanāyapi
nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññānaṃpi
nibbindati;

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

nibbindaṃ virajjati, virāgā vimuccati. Vimuttaṃpi vimuttamiti ñāṇaṃ hoti.
Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

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

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.’”

Idamavoca bhagavā.

That is what the Buddha said.

Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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

Imasmiṃca pana veyyākaraṇasmiṃ bhaññaṃāne satṭhimattānaṃ bhikkhūnaṃ
anupādāya āsavehi cittaṇi vimuccimsūti.

And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

Mahāpuṇṇamasuttaṃ tiṭṭhitaṃ navamaṃ.

Cūlapuṇṇamasutta

The Shorter Discourse on the Full-Moon Night

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.

At one time the Buddha was staying near Sāvattī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyaṃ bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them,

“jāneyya nu kho, bhikkhave, asappuriso asappurisaṃ:

“Mendicants, could a bad person know of a bad person:

‘asappuriso ayaṃ bhavaṃ’”ti?

‘This fellow is a bad person’?”

“No hetam, bhante”.

“No, sir.”

“Sādhu, bhikkhave;

“Good, mendicants!

aṭṭhānametaṃ, bhikkhave, anavakāso yaṃ asappuriso asappurisaṃ jāneyya:

It's impossible, it can't happen, that a bad person could know of a bad person:

‘asappuriso ayaṃ bhavaṃ’ti.

‘This fellow is a bad person.’

Jāneyya pana, bhikkhave, asappuriso sappurisaṃ:

But could a bad person know of a good person:

‘sappuriso ayaṃ bhavaṃ’”ti?

‘This fellow is a good person’?”

“No hetam, bhante”.

“No, sir.”

“Sādhu, bhikkhave;

“Good, mendicants!

etampi kho, bhikkhave, aṭṭhānaṃ anavakāso yaṃ asappuriso sappurisaṃ jāneyya:

That too is impossible.

‘sappuriso ayaṃ bhavaṃ’ti.

Asappuriso, bhikkhave, assaddhammasamannāgato hoti, asappurisabhatti hoti, asappurisasacintī hoti, asappurisaṃantī hoti, asappurisaṃavāco hoti, asappurisaṃakammanto hoti, asappurisaṃaditṭhi hoti; asappurisaṃadānaṃ deti.

A bad person has bad qualities, associates with bad people, and has the intentions, counsel, speech, actions, views, and giving of a bad person.

Kathaṇca, bhikkhave, asappuriso assaddhammasamannāgato hoti?

And how does a bad person have bad qualities?

Idha, bhikkhave, asappuriso assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.

It's when a bad person is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

Evam kho, bhikkhave, asappuriso assaddhammasamannāgato hoti. (1)

That's how a bad person has bad qualities.

Kathaṇca, bhikkhave, asappuriso asappurisabhatti hoti?

And how does a bad person associate with bad people?

Idha, bhikkhave, asappurissassa ye te samaṇabrāhmaṇā assaddhā ahirikā anottappino appassutā kusītā muṭṭhassatino duppaññā tyāssa mittā honti te saḥāyā.

It's when a bad person is a friend and companion of ascetics and brahmins who are faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

Evam kho, bhikkhave, asappuriso asappurisabhatti hoti. (2)

That's how a bad person associates with bad people.

Kathaṇca, bhikkhave, asappuriso asappurisacintī hoti?

And how does a bad person have the intentions of a bad person?

Idha, bhikkhave, asappuriso attabyābādhāyapi ceteti, parabyābādhāyapi ceteti, ubhayabyābādhāyapi ceteti.

It's when a bad person intends to hurt themselves, hurt others, and hurt both.

Evam kho, bhikkhave, asappuriso asappurisacintī hoti. (3)

That's how a bad person has the intentions of a bad person.

Kathaṇca, bhikkhave, asappuriso asappurisamantī hoti?

And how does a bad person offer the counsel of a bad person?

Idha, bhikkhave, asappuriso attabyābādhāyapi manteti, parabyābādhāyapi manteti, ubhayabyābādhāyapi manteti.

It's when a bad person offers counsel that hurts themselves, hurts others, and hurts both.

Evam kho, bhikkhave, asappuriso asappurisamantī hoti. (4)

That's how a bad person offers the counsel of a bad person.

Kathaṇca, bhikkhave, asappuriso asappurisavāco hoti?

And how does a bad person have the speech of a bad person?

Idha, bhikkhave, asappuriso musāvādī hoti, piṣuṇavāco hoti, pharusavāco hoti, samphappalāpī hoti.

It's when a bad person uses speech that's false, divisive, harsh, and nonsensical.

Evam kho, bhikkhave, asappuriso asappurisavāco hoti. (5)

That's how a bad person has the speech of a bad person.

Kathaṇca, bhikkhave, asappuriso asappurisakammanto hoti?

And how does a bad person have the action of a bad person?

Idha, bhikkhave, asappuriso pāṇātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti.

It's when a bad person kills living creatures, steals, and commits sexual misconduct.

Evam kho, bhikkhave, asappuriso asappurisakammanto hoti. (6)

That's how a bad person has the actions of a bad person.

Kathaṇca, bhikkhave, asappuriso asappurisadiṭṭhi hoti?

And how does a bad person have the view of a bad person?

Idha, bhikkhave, asappuriso evaṃdiṭṭhi hoti:

It's when a bad person has such a view:

‘natthi dinnam, natthi yittham, natthi hutam, natthi sukatadukkaṭāṇam kammāṇam phalam vipāko, natthi ayam loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loka samaṇabrāhmaṇā sammaggatā sammāpatipannā, ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti’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.’

Evam kho, bhikkhave, asappuriso asappurisadiṭṭhi hoti. (7)

That’s how a bad person has the view of a bad person.

Kathaṇca, bhikkhave, asappuriso asappurisadāṇam deti?

And how does a bad person give the gifts of a bad person?

Idha, bhikkhave, asappuriso asakkaccam dāṇam deti, asahatthā dāṇam deti, acittikatvā dāṇam deti, apavittam dāṇam deti anāgamanadiṭṭhiko dāṇam deti.

It’s when a bad person gives a gift carelessly, not with their own hand, and thoughtlessly. They give the dregs, and they give without consideration for consequences.

Evam kho, bhikkhave, asappuriso asappurisadāṇam deti.

That’s how a bad person gives the gifts of a bad person.

So, bhikkhave, asappuriso evam assaddhammasamannāgato, evam asappurisabhatti, evam asappurisacintī, evam asappurisamanṭī, evam asappurisavāco, evam asappurisakammanto, evam asappurisadiṭṭhi;

That bad person—who has such bad qualities, frequents bad people, and has the intentions, counsel, speech, actions, views, and giving of a bad person—

evam asappurisadāṇam datvā kāyassa bhedā param maraṇā yā asappurisāṇam gati tattha upapajjati.

when their body breaks up, after death, is reborn in the place where bad people are reborn.

Kā ca, bhikkhave, asappurisāṇam gati?

And what is the place where bad people are reborn?

Nirayo vā tiracchānayoni vā.

Hell or the animal realm.

Jāneyya nu kho, bhikkhave, sappuriso sappurisaṃ:

Mendicants, could a good person know of a good person:

‘sappuriso ayam bhavan’”ti?

‘This fellow is a good person’?”

“Evam, bhante”.

“Yes, sir.”

“Sādhu, bhikkhave;

“Good, mendicants!

ṭhānametaṃ, bhikkhave, vijjati yaṃ sappuriso sappurisaṃ jāneyya:

It is possible that a good person could know of a good person:

‘sappuriso ayam bhavan’ti.

‘This fellow is a good person.’

Jāneyya pana, bhikkhave, sappuriso asappurisaṃ:

But could a good person know of a bad person:

‘asappuriso ayam bhavan’”ti?

‘This fellow is a bad person’?”

“Evam, bhante”.

“Yes, sir.”

“Sādhū, bhikkhave;
“Good, mendicants!

etampi kho, bhikkhave, t̥hānaṃ vijjati yaṃ sappuriso asappurisaṃ jāneyya:
That too is possible.

‘asappuriso ayaṃ bhavaṇ’ti.

Sappuriso, bhikkhave, saddhammasamannāgato hoti, sappurisabhatti hoti, sappurisacintī hoti, sappurisaṃantī hoti, sappurisaṃavāco hoti, sappurisakammanto hoti, sappurisaṃdīṭṭhi hoti;

A good person has good qualities, associates with good people, and has the intentions, counsel, speech, actions, views, and giving of a good person.

sappurisaṃdānaṃ deti.

Kathaṇca, bhikkhave, sappuriso saddhammasamannāgato hoti?
And how does a good person have good qualities?

Idha, bhikkhave, sappuriso saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āradhaviṇṇīyo hoti, upaṭṭhitassati hoti, paññavā hoti.

It’s when a good person is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Evam kho, bhikkhave, sappuriso saddhammasamannāgato hoti. (1)
That’s how a good person has good qualities.

Kathaṇca, bhikkhave, sappuriso sappurisabhatti hoti?
And how does a good person associate with good people?

Idha, bhikkhave, sappurissa ye te samaṇabrāhmaṇā saddhā hirimanto ottappino bahussutā āradhaviṇṇīyā upaṭṭhitassatino paññavanto tyāssa mittā honti, te saḥāyā.

It’s when a good person is a friend and companion of ascetics and brahmins who are faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Evam kho, bhikkhave, sappuriso sappurisabhatti hoti. (2)
That’s how a good person associates with good people.

Kathaṇca, bhikkhave, sappuriso sappurisacintī hoti?
And how does a good person have the intentions of a good person?

Idha, bhikkhave, sappuriso nevatṭabyābādhāya ceteti, na parabyābādhāya ceteti, na ubhayabyābādhāya ceteti.

It’s when a good person doesn’t intend to hurt themselves, hurt others, and hurt both.

Evam kho, bhikkhave, sappuriso sappurisacintī hoti. (3)
That’s how a good person has the intentions of a good person.

Kathaṇca, bhikkhave, sappuriso sappurisaṃantī hoti?
And how does a good person offer the counsel of a good person?

Idha, bhikkhave, sappuriso nevatṭabyābādhāya manteti, na parabyābādhāya manteti, na ubhayabyābādhāya manteti.

It’s when a good person offers counsel that doesn’t hurt themselves, hurt others, and hurt both.

Evam kho, bhikkhave, sappuriso sappurisaṃantī hoti. (4)
That’s how a good person offers the counsel of a good person.

Kathaṇca, bhikkhave, sappuriso sappurisaṃavāco hoti?
And how does a good person have the speech of a good person?

Idha, bhikkhave, sappuriso musāvādā paṭivirato hoti, piṣuṇāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti.

It’s when a good person refrains from speech that’s false, divisive, harsh, or nonsensical.

Evam kho, bhikkhave, sappuriso sappurisavāco hoti. (5)

That's how a good person has the speech of a good person.

Kathaṇca, bhikkhave, sappuriso sappurisakammanto hoti?

And how does a good person have the action of a good person?

Idha, bhikkhave, sappuriso pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti.

It's when a good person refrains from killing living creatures, stealing, and committing sexual misconduct.

Evam kho, bhikkhave, sappuriso sappurisakammanto hoti. (6)

That's how a good person has the action of a good person.

Kathaṇca, bhikkhave, sappuriso sappurisadīṭṭhi hoti?

And how does a good person have the view of a good person?

Idha, bhikkhave, sappuriso evaṃdīṭṭhi hoti:

It's when a good person has such a view:

‘atthi dinnam, atthi yīṭṭham, atthi hutam, atthi sukatadukkaṭāṇam kammāṇam phalam vipāko, atthi ayaṃ loko, atthi paro loko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṇca lokam paraṇca lokam 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 are duties 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.’

Evam kho, bhikkhave, sappuriso sappurisadīṭṭhi hoti. (7)

That's how a good person has the view of a good person.

Kathaṇca, bhikkhave, sappuriso sappurisadānaṃ deti?

And how does a good person give the gifts of a good person?

Idha, bhikkhave, sappuriso sakkaccaṃ dānaṃ deti, sahatthā dānaṃ deti, cittīkatvā dānaṃ deti, anapavīṭṭhaṃ dānaṃ deti, āgamanadīṭṭhiko dānaṃ deti.

It's when a good person gives a gift carefully, with their own hand, and thoughtfully. They don't give the dregs, and they give with consideration for consequences.

Evam kho, bhikkhave, sappuriso sappurisadānaṃ deti. (8)

That's how a good person gives the gifts of a good person.

So, bhikkhave, sappuriso evaṃ saddhammasamannāgato, evaṃ sappurisabhatti, evaṃ sappurisacinū, evaṃ sappurisamantī, evaṃ sappurisavāco, evaṃ sappurisakammanto, evaṃ sappurisadīṭṭhi;

That good person—who has such good qualities, associates with good people, and has the intentions, counsel, speech, actions, views, and giving of a good person—

evaṃ sappurisadānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā yā sappurisānaṃ gati tattha upapajjati.

when their body breaks up, after death, is reborn in the place where good people are reborn.

Kā ca, bhikkhave, sappurisānaṃ gati?

And what is the place where good people are reborn?

Devamahattatā vā manussamahattatā vā”ti.

A state of greatness among gods or humans.”

Idamavoca bhagavā.

That is what the Buddha said.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

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

Cūlapuñṇamasuttaṃ niṭṭhitaṃ dasamaṃ.

Devadahavaggo niṭṭhito paṭhamo.

Devadahaṃ pañcattayaṃ,

Kinti sāma sunakkhattaṃ;

Sappāya gaṇa gopaka—

Mahāpuñṇa cūlapuñṇañcāti.