

pāthikasutta  
*About Pāṭikaputta*

1. sunakkhattavatthu  
*1. On Sunakkhatta*

evaṃ me sutam—  
*So I have heard.*

ekaṃ samayaṃ bhagavā mallesu viharati anupiyaṃ nāma mallānaṃ nigamo.  
*At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Anupiya.*

atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya anupiyaṃ piṇḍāya pāvisi.  
*Then the Buddha robed up in the morning and, taking his bowl and robe, entered Anupiya for alms.*

atha kho bhagavato etadahosi:  
*Then it occurred to him,*

“atippago kho tāva anupiyāyaṃ piṇḍāya carituṃ.  
*“It’s too early to wander for alms in Anupiya.*

yannūnāhaṃ yena bhaggavagottassa paribbājakassa ārāmo, yena bhaggavagotto paribbājako tenupasaṅkameyyan”ti.  
*Why don’t I go to the wanderer Bhaggavagotta’s monastery to visit him?”*

atha kho bhagavā yena bhaggavagottassa paribbājakassa ārāmo, yena bhaggavagotto paribbājako tenupasaṅkami.  
*So that’s what he did.*

atha kho bhaggavagotto paribbājako bhagavantam etadavoca:  
*Then the wanderer Bhaggavagotta said to the Buddha,*

“etu kho, bhante, bhagavā.  
*“Come, Blessed One!*

svāgataṃ, bhante, bhagavato.  
*Welcome, Blessed One!*

cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.  
*It’s been a long time since you took the opportunity to come here.*

nisīdatu, bhante, bhagavā, idamāsaṇaṃ paññattan”ti.  
*Please, sir, sit down, this seat is ready.”*

nisīdi bhagavā paññatte āsane.  
*The Buddha sat on the seat spread out,*

bhaggavagottopi kho paribbājako aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdi.  
*while Bhaggavagotta took a low seat, sat to one side,*

ekamantaṃ nisinno kho bhaggavagotto paribbājako bhagavantam etadavoca:  
*and said to the Buddha,*

“purimāni, bhante, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ etadavoca:  
*“Sir, a few days ago Sunakkhatta the Licchavi came to me and said:*

‘paccakkhāto dāni mayā, bhaggava, bhagavā.  
*‘Now, Bhaggava, I have rejected the Buddha.*

na dānāhaṃ bhagavantam uddissa viharāmī”ti.  
*Now I no longer live dedicated to him.’*

kaccetaṃ, bhante, tatheva, yathā sunakkhatto licchaviputto avacā”ti?  
*Sir, is what Sunakkhatta said true?”*

“tatheva kho etaṃ, bhaggava, yathā sunakkhatto licchaviputto avaca.  
*“Indeed it is, Bhaggava.*

purimāni, bhaggava, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ  
tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ  
nisinno kho, bhaggava, sunakkhatto licchaviputto maṃ etadavoca:  
*A few days ago Sunakkhatta the Licchavi came to me, bowed, sat down to one side, and said:*

‘paccakkhāmi dānāhaṃ, bhante, bhagavantaṃ.  
*‘Now I reject the Buddha!*

na dānāhaṃ, bhante, bhagavantaṃ uddissa viharissāmī”ti.  
*Now I shall no longer live dedicated to you.’*

evaṃ vutte, ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ:  
*When Sunakkhatta said this, I said to him,*

‘api nu tāhaṃ, sunakkhatta, evaṃ avacaṃ,  
*‘But Sunakkhatta, did I ever say to you:*

ehi tvāṃ, sunakkhatta, mamaṃ uddissa viharāhi”ti?  
*“Come, live dedicated to me”?’*

‘no hetāṃ, bhante’.  
*‘No, sir.’*

‘tvāṃ vā pana maṃ evaṃ avaca—  
*‘Or did you ever say to me:*

ahaṃ, bhante, bhagavantaṃ uddissa viharissāmī”ti?  
*“Sir, I shall live dedicated to the Buddha”?’*

‘no hetāṃ, bhante’.  
*‘No, sir.’*

‘iti kira, sunakkhatta, nevāhaṃ taṃ vadāmi—  
*‘So it seems that I did not ask you to*

ehi tvāṃ, sunakkhatta, mamaṃ uddissa viharāhi.  
*live dedicated to me,*

napi kira maṃ tvāṃ vadesi—  
*nor did you say you would*

ahaṃ, bhante, bhagavantaṃ uddissa viharissāmīti.  
*live dedicated to me.*

evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi?  
*In that case, you silly man, are you really in a position to be rejecting anything?*

passa, moghapurisa, yāvaṇca te idaṃ aparaddhaṃ”ti.  
*See how far you have strayed!’*

‘na hi pana me, bhante, bhagavā uttari manussadhammā iddhipātihāriyaṃ karotī”ti.  
*‘But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.’*

‘api nu tāhaṃ, sunakkhatta, evaṃ avacaṃ—  
*‘But Sunakkhatta, did I ever say to you:*

ehi tvāṃ, sunakkhatta, mamaṃ uddissa viharāhi, ahaṃ te uttari manussadhammā  
iddhipātihāriyaṃ karissāmī”ti?  
*“Come, live dedicated to me and I will perform a superhuman demonstration of psychic power  
for you”?’*

‘no hetāṃ, bhante’.  
*‘No, sir.’*

‘tvam vā pana maṃ evaṃ avaca—

*‘Or did you ever say to me:*

ahaṃ, bhante, bhagavantam uddissa viharissāmi, bhagavā me uttari  
manussadhammā iddhipāṭihāriyaṃ karissatī’ti?

*“Sir, I shall live dedicated to the Buddha, and the Buddha will perform a superhuman demonstration of psychic power for me”?’*

‘no hetam, bhante’.

*‘No, sir.’*

‘iti kira, sunakkhatta, nevāhaṃ taṃ vadāmi—

*‘So it seems that I did not ask this of you, and you did not require it of me.*

ehi tvam, sunakkhatta, mamaṃ uddissa viharāhi, ahaṃ te uttari manussadhammā  
iddhipāṭihāriyaṃ karissāmīti;

napi kira maṃ tvam vadesi—

ahaṃ, bhante, bhagavantam uddissa viharissāmi, bhagavā me uttari  
manussadhammā iddhipāṭihāriyaṃ karissatīti.

evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi?

*In that case, you silly man, are you really in a position to be rejecting anything?*

taṃ kiṃ maññasi, sunakkhatta,

*What do you think, Sunakkhatta?*

kate vā uttari manussadhammā iddhipāṭihāriye akate vā uttari manussadhammā  
iddhipāṭihāriye yassatthāya mayā dhammo desito so niyyāti takkarassa sammā  
dukkhakkhayāyā’ti?

*Whether or not there is a demonstration of psychic power, does my teaching lead someone who practices it to the goal of the complete ending of suffering?’*

‘kate vā, bhante, uttari manussadhammā iddhipāṭihāriye akate vā uttari  
manussadhammā iddhipāṭihāriye yassatthāya bhāgavatā dhammo desito so niyyāti  
takkarassa sammā dukkhakkhayāyā’ti.

*‘It does, sir.’*

‘iti kira, sunakkhatta, kate vā uttari manussadhammā iddhipāṭihāriye, akate vā uttari  
manussadhammā iddhipāṭihāriye, yassatthāya mayā dhammo desito, so niyyāti  
takkarassa sammā dukkhakkhayāya.

*‘So it seems that whether or not there is a demonstration of psychic power, my teaching leads someone who practices it to the goal of the complete ending of suffering.*

tatra, sunakkhatta, kiṃ uttari manussadhammā iddhipāṭihāriyaṃ kataṃ karissati?

*In that case, what is the point of superhuman demonstrations of psychic power?*

passa, moghapurisa, yāvañca te idaṃ aparaddhan’ti.

*See how far you have strayed, you silly man!’*

‘na hi pana me, bhante, bhagavā aggaññaṃ paññāpeti’ti?

*‘But sir, the Buddha never describes the origin of the world to me.’*

‘api nu tāhaṃ, sunakkhatta, evaṃ avacaṃ—

*‘But Sunakkhatta, did I ever say to you:*

ehi tvam, sunakkhatta, mamaṃ uddissa viharāhi, ahaṃ te aggaññaṃ  
paññāpessāmī’ti?

*“Come, live dedicated to me and I will describe the origin of the world to you”?’*

‘no hetam, bhante’.

*‘No, sir.’*

‘tvam vā pana maṃ evaṃ avaca—

*‘Or did you ever say to me:*

aham, bhante, bhagavantam uddissa viharissāmi, bhagavā me aggaññaṃ paññāpessatī’ti?

*“Sir, I shall live dedicated to the Buddha, and the Buddha will describe the origin of the world to me”?’*

‘no hetam, bhante’.

*‘No, sir.’*

‘iti kira, sunakkhatta, nevāham taṃ vadāmi—

*‘So it seems that I did not ask this of you, and you did not require it of me.*

ehi tvam, sunakkhatta, mamaṃ uddissa viharāhi, aham te aggaññaṃ paññāpessāmīti.

napi kira maṃ tvam vadesi—

aham, bhante, bhagavantam uddissa viharissāmi, bhagavā me aggaññaṃ paññāpessatīti.

evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi?

*In that case, you silly man, are you really in a position to be rejecting anything?*

taṃ kiṃ maññasi, sunakkhatta,

*What do you think, Sunakkhatta?*

paññatte vā aggaññe, apaññatte vā aggaññe, yassatthāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’ti?

*Whether or not the origin of the world is described, does my teaching lead someone who practices it to the goal of the complete ending of suffering?’*

‘paññatte vā, bhante, aggaññe, apaññatte vā aggaññe, yassatthāya bhagavatā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’ti.

*‘It does, sir.’*

‘iti kira, sunakkhatta, paññatte vā aggaññe, apaññatte vā aggaññe, yassatthāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāya.

*‘So it seems that whether or not the origin of the world is described, my teaching leads someone who practices it to the goal of the complete ending of suffering.*

tatra, sunakkhatta, kiṃ aggaññaṃ paññattam karissati?

*In that case, what is the point of describing the origin of the world?*

passa, moghapurisa, yāvañca te idaṃ aparaddham.

*See how far you have strayed, you silly man!*

anekapariyāyena kho te, sunakkhatta, mama vaṇṇo bhāsito vajjigāme—

*In many ways, Sunakkhatta, you have praised me like this in the Vajjian capital:*

itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavāti.

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

iti kho te, sunakkhatta, anekapariyāyena mama vaṇṇo bhāsito vajjigāme.

anekapariyāyena kho te, sunakkhatta, dhammassa vaṇṇo bhāsito vajjigāme—

*In many ways you have praised the teaching like this in the Vajjian capital:*

svākkhāto bhagavatā dhammo sandittiko akāliko ehipassiko opaneyyiko paccattam  
veditabbo viññūhīti.

*"The teaching is well explained by the Buddha—visible in this very life, immediately effective,  
inviting inspection, relevant, so that sensible people can know it for themselves."*

iti kho te, sunakkhatta, anekapariyāyena dhammassa vaṇṇo bhāsito vajjigāme.

anekapariyāyena kho te, sunakkhatta, saṅghassa vaṇṇo bhāsito vajjigāme—

*In many ways you have praised the Saṅgha like this in the Vajjian capital:*

suppatipanno bhagavato sāvakasaṅgho, ujuppatipanno bhagavato sāvakasaṅgho,  
ñāyappatipanno bhagavato sāvakasaṅgho, sāmīcīppatipanno bhagavato  
sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato  
sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram  
puññakkhettaṃ lokassaṃ.

*"The Saṅgha of the Buddha's disciples is practicing the way that's good, straightforward,  
methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha  
of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of  
hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the  
supreme field of merit for the world."*

iti kho te, sunakkhatta, anekapariyāyena saṅghassa vaṇṇo bhāsito vajjigāme.

ārocayāmi kho te, sunakkhatta, paṭivedayāmi kho te, sunakkhatta.

*I declare this to you, Sunakkhatta, I announce this to you!*

bhavissanti kho te, sunakkhatta, vattāro, no visahi sunakkhatto licchaviputto samane  
gotame brahmacariyaṃ carituṃ, so avisahanto sikkhaṃ paccakkhāya hīnāyāvattotī.

*There will be those who say that Sunakkhatta was unable to lead the spiritual life under the  
ascetic Gotama. That's why he rejected the training and returned to a lesser life.*

iti kho te, sunakkhatta, bhavissanti vattāro'ti.

*That's what they'll say.'*

evaṃ kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva  
imasmā dhammavinayā, yathā taṃ āpāyiko nerayiko.

*Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on  
the highway to hell.*

## 2. korakkhattiyavattu

### 2. On Korakkhattiya

ekamidāhaṃ, bhaggava, samayaṃ thūlusu viharāmi uttarakā nāma thūlūnaṃ  
nigamo.

*Bhaggava, this one time I was staying in the land of the Thūlus where they have a town named  
Uttarakā.*

atha khvāhaṃ, bhaggava, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya  
sunakkhattena licchaviputtena pacchāsamaṇena uttarakaṃ piṇḍāya pāvisim.

*Then I robed up in the morning and, taking my bowl and robe, entered Uttarakā for alms with  
Sunakkhatta the Licchavi as my second monk.*

tena kho pana samayena acelo korakkhattiyo kukkuravatiko catukkunḍiko  
chamānikīṇaṃ bhakkkhasaṃ mukheneva khādati, mukheneva bhuñjati.

*Now at that time the naked ascetic Korakkhattiya had taken a vow to behave like a dog. When  
food is tossed on the ground, he gets down on all fours, eating and devouring it just with his  
mouth.*

addasā kho, bhaggava, sunakkhatto licchaviputto acelaṃ korakkhattiyaṃ  
kukkuravatikaṃ catukkunḍikaṃ chamānikīṇaṃ bhakkkhasaṃ mukheneva  
khādantaṃ mukheneva bhuñjantaṃ.

*Sunakkhatta saw him doing this*

disvānassa etadahosi:

*and thought,*

‘sādhurūpo vata bho ayaṃ samaṇo catukkuṇḍiko chamānikinṇaṃ bhakkhasaṃ mukheneva khādati, mukheneva bhuñjati’ ti.

*‘That ascetic is a true holy man!’*

atha khvāhaṃ, bhaggava, sunakkhattassa licchaviputtassa cetasa  
cetoparivitakkamaññāya sunakkhattaṃ licchaviputtaṃ etadavocaṃ:

*Then, knowing what Sunakkhatta was thinking, I said to him,*

‘tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasi’ ti.

*‘Don’t you claim to be an ascetic, a follower of the Sakyans, you silly man?’*

‘kiṃ pana maṃ, bhante, bhagavā evamāha:

*‘But why does the Buddha say this to me?’*

“tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasi” ti?

‘nanu te, sunakkhatta, imaṃ acelaṃ korakkhattiyaṃ kukkuravatikaṃ  
catukkuṇḍikaṃ chamānikinṇaṃ bhakkhasaṃ mukheneva khādantaṃ mukheneva  
bhuñjantaṃ disvāna etadahosi—

*‘When you saw that naked ascetic Korakkhattiya, didn’t you think,*

sādhurūpo vata bho ayaṃ samaṇo catukkuṇḍiko chamānikinṇaṃ bhakkhasaṃ  
mukheneva khādati, mukheneva bhuñjati’ ti?

*“That ascetic is a true holy man!”?’*

‘evaṃ, bhante.

*‘Yes, sir.*

kiṃ pana, bhante, bhagavā arahattassa maccharāyati’ ti?

*But sir, are you jealous of the perfected ones?’*

‘na kho ahaṃ, moghapurisa, arahattassa maccharāyāmi.

*I’m not jealous of the perfected ones, you silly man.*

api ca tuyhevetam pāpakaṃ diṭṭhigataṃ uppannaṃ, taṃ pajaha.

*Rather, you should give up this harmful misconception that has arisen in you.*

mā te ahosi dīgharattaṃ ahitāya dukkhāya.

*Don’t create lasting harm and suffering for yourself!*

yaṃ kho panetaṃ, sunakkhatta, maññasi acelaṃ korakkhattiyaṃ—sādhurūpo ayaṃ  
samaṇoti. so sattamaṃ divasaṃ alasakena kālaṃ karissati.

*That naked ascetic Korakkhattiya, who you imagine to be a true holy man, will die of  
flatulence in seven days.*

kālaṅkato ca kālakañcikā nāma asurā sabbanihīno asurakāyo, tatra upapajjissati.

*And when he dies, he’ll be reborn in the very lowest rank of demons, named the Kālakañjas.*

kālaṅkatañca naṃ bīraṇatthambake susāne chaḍḍessanti.

*And they’ll throw him in the charnel ground on a clump of vetiver.*

ākañkhamāno ca tvaṃ, sunakkhatta, acelaṃ korakkhattiyaṃ upasaṅkamitvā  
puccheyyāsi—

*If you wish, Sunakkhatta, go to Korakkhattiya and ask him*

jānāsi, āvuso korakkhattiya, attano gatinti?

*whether he knows his own destiny.*

thānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ te acelo korakkhattiyo byākarissati—

*It’s possible that he will answer:*

jānāmi, āvuso sunakkhatta, attano gatiṃ;

*“Reverend Sunakkhatta, I know my own destiny.*

kālaṅkañcikā nāma asurā sabbanihīno asurakāyo, tatrāmhi upapanno’ ti.

*I’ll be reborn in the very lowest rank of demons, named the Kālakañjas.”’*

atha kho, bhaggava, sunakkhatto licchaviputto yena acelo korakkhattiyo tenupasaṅkami; upasaṅkamitvā acelaṃ korakkhattiyaṃ etadavoca:

*So, Bhaggava, Sunakkhatta went to see Korakkhattiya and said to him,*

‘byākato khosi, āvuso korakkhattiya, samaṇena gotamena—  
*‘Reverend Korakkhattiya, the ascetic Gotama has declared*

acelo korakkhattiyo sattamaṃ divasaṃ alasakena kālaṃ karissati.  
*that you will die of flatulence in seven days.*

kālaṅkato ca kālakaṇṭikā nāma asurā sabbanihīno asurakāyo, tatra upapajjissati.  
*And when you die, you’ll be reborn in the very lowest rank of demons, named the Kālakaṇṭas.*

kālaṅkataṇṭa naṃ bīraṇatthambake susāne chaḍḍessantīti.  
*And when you die, they’ll throw you in the charnel ground on a clump of vetiver.*

yena tvam, āvuso korakkhattiya, mattaṃ mattaṇca bhattaṃ bhuñjeyyāsi, mattaṃ mattaṇca pāṇiyaṃ piveyyāsi.

*But by eating just a little food and drinking just a little water,*

yathā samaṇassa gotamassa micchā assa vacanaṃ’ti.  
*you’ll prove what the ascetic Gotama says to be false.’*

atha kho, bhaggava, sunakkhatto licchaviputto ekadvīhikāya sattaratindivāni gaṇesi, yathā taṃ tathāgataṃ asaddahamāno.

*Then Sunakkhatta counted up the days until the seventh day, as happens when you have no faith in the Realized One.*

atha kho, bhaggava, acelo korakkhattiyo sattamaṃ divasaṃ alasakena kālamakāsi.  
*But on the seventh day, the naked ascetic Korakkhattiya died of flatulence.*

kālaṅkato ca kālakaṇṭikā nāma asurā sabbanihīno asurakāyo, tatra upapajji.  
*And when he passed away, he was reborn in the very lowest rank of demons, named the Kālakaṇṭas.*

kālaṅkataṇṭa naṃ bīraṇatthambake susāne chaḍḍesum.  
*And when he passed away, they threw him in the charnel ground on a clump of vetiver.*

assosi kho, bhaggava, sunakkhatto licchaviputto:  
*Sunakkhatta the Licchavi heard about this.*

‘acelo kira korakkhattiyo alasakena kālaṅkato bīraṇatthambake susāne chaḍḍito’ti.

atha kho, bhaggava, sunakkhatto licchaviputto yena bīraṇatthambakaṃ susānaṃ, yena acelo korakkhattiyo tenupasaṅkami; upasaṅkamitvā acelaṃ korakkhattiyaṃ tikkhattuṃ pāṇinā ākoṭesi:

*So he went to see Korakkhattiya in the charnel ground on the clump of vetiver. There he struck Korakkhattiya with his fist three times,*

‘jānāsi, āvuso korakkhattiya, attano gatin’ti?  
*‘Reverend Korakkhattiya, do you know your destiny?’*

atha kho, bhaggava, acelo korakkhattiyo pāṇinā piṭṭhiṃ paripuñchanto vuṭṭhāsi.  
*Then Korakkhattiya got up, rubbing his back with his hands, and said,*

‘jānāmi, āvuso sunakkhatta, attano gatiṃ.  
*‘Reverend Sunakkhatta, I know my own destiny.*

kālakaṇṭikā nāma asurā sabbanihīno asurakāyo, tatramhi upapanno’ti vatvā tattheva uttāno papati.  
*I’ve been reborn in the very lowest rank of demons, named the Kālakaṇṭas.’ After speaking, he fell flat right there.*

atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ:

*Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,*

‘taṃ kiṃ maññasi, sunakkhatta,

*‘What do you think, Sunakkhatta?’*

yatheva te ahaṃ acelāṃ korakkhattiyaṃ ārabha byākāsiṃ, tatheva taṃ vipākāṃ, aññathā vā’ti?

*‘Did the declaration I made about Korakkhattiya turn out to be correct, or not?’*

‘yatheva me, bhante, bhagavā acelāṃ korakkhattiyaṃ ārabha byākāsi, tatheva taṃ vipākāṃ, no aññathā’ti.

*‘It turned out to be correct.’*

‘taṃ kiṃ maññasi, sunakkhatta,

*‘What do you think, Sunakkhatta?’*

yadi evaṃ sante kataṃ vā hoti uttari manussadhammā iddhipāṭihāriyaṃ, akataṃ vā’ti?

*‘If that is so, has a superhuman demonstration of psychic power been performed or not?’*

‘addhā kho, bhante, evaṃ sante kataṃ hoti uttari manussadhammā iddhipāṭihāriyaṃ, no akataṃ’ti.

*‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’*

‘evampi kho maṃ tvāṃ, moghapurisa, uttari manussadhammā iddhipāṭihāriyaṃ karontaṃ evaṃ vadesi—

*‘Though I performed such a superhuman demonstration of psychic power you say this:*

na hi pana me, bhante, bhagavā uttari manussadhammā iddhipāṭihāriyaṃ karotīti.

*“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”*

passa, moghapurisa, yāvañca te idaṃ aparaddhaṇ’ti.

*‘See how far you have strayed!’*

evampi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṃ āpāyiko nerayiko.

*Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.*

### 3. acelakalāramattakavatthu

*3. On the Naked Ascetic Kalāramattaka*

ekamidāhaṃ, bhaggava, samayaṃ vesāliyaṃ viharāmi mahāvane kūtāgārasālāyaṃ.

*This one time, Bhaggava, I was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.*

tena kho pana samayena acelo kalāramattako vesāliyaṃ paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme.

*Now at that time the naked ascetic Kalāramattaka was residing in Vesālī. And in the Vajjian capital he had reached the peak of material possessions and fame.*

tassa sattavatapadāni samattāni samādinnaṇi honti:

*He had undertaken these seven vows.*

‘yāvajīvaṃ acelako assaṃ, na vatthaṃ paridaheyyaṃ, yāvajīvaṃ brahmacārī assaṃ, na methunaṃ dhammaṃ paṭiseveyyaṃ, yāvajīvaṃ surāmaṃsena yāpeyyaṃ, na odanakummāsaṃ bhuñjeyyaṃ.

*‘As long as I live, I will be a naked ascetic, not wearing clothes. As long as I live, I will be celibate, not having sex. As long as I live, I will consume only meat and alcohol, not eating rice and porridge.*

puratthimena vesāliṃ udenaṃ nāma cetiyaṃ, taṃ nātikkameyyaṃ, dakkhiṇena vesāliṃ gotamakaṃ nāma cetiyaṃ, taṃ nātikkameyyaṃ, pacchimena vesāliṃ sattambaṃ nāma cetiyaṃ, taṃ nātikkameyyaṃ, uttarena vesāliṃ bahuputtaṃ nāma cetiyaṃ taṃ nātikkameyyaṇ’ti.

*And I will not go past the following tree shrines near Vesālī: the Udena shrine to the east, the Gotamaka to the south, the Sattamba to the west, and the Bahuputta to the north.’*



so imesaṃ sattannaṃ vatapadānaṃ samādānāhetu lābhaggaṃpatto ceva yasaggaṃpatto ca vajjigāme.

*And it was due to undertaking these seven vows that he had reached the peak of material possessions and fame.*

atha kho, bhaggava, sunakkhatto licchaviputto yena acelo kalāramaṭṭako tenupasaṅkami; upasaṅkamitvā acelaṃ kalāramaṭṭakaṃ pañhaṃ apucchi.

*So, Bhaggava, Sunakkhatta went to see Kālāramaṭṭaka and asked him a question.*

tassa acelo kalāramaṭṭako pañhaṃ puṭṭho na sampāyāsi.

*But when he couldn't answer it,*

asampāyanto kopaṇca dosaṇca appaccayaṇca pātvākāsi.

*he displayed irritation, hate, and bitterness.*

atha kho, bhaggava, sunakkhattassa licchaviputtassa etadahosi:

*So Sunakkhatta thought,*

‘sādhurūpaṃ vata bho arahantaṃ samaṇaṃ āsādimhase.

*‘I’ve offended the holy man, the perfected one, the ascetic.*

mā vata no ahosi dīgharattaṃ ahitāya dukkhāya’ ti.

*I mustn’t create lasting harm and suffering for myself!’*

atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ:

*Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,*

‘tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ ti.

*‘Don’t you claim to be an ascetic, a follower of the Sakyān, you silly man?’*

‘kiṃ pana maṃ, bhante, bhagavā evamāha—

*‘But why does the Buddha say this to me?’*

tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ ti?

‘nanu tvam, sunakkhatta, acelaṃ kalāramaṭṭakaṃ upasaṅkamitvā pañhaṃ apucchi.

*‘Didn’t you go to see the naked ascetic Kālāramaṭṭaka and ask him a question?’*

tassa te acelo kalāramaṭṭako pañhaṃ puṭṭho na sampāyāsi.

*But when he couldn’t answer it,*

asampāyanto kopaṇca dosaṇca appaccayaṇca pātvākāsi.

*he displayed irritation, hate, and bitterness.*

tassa te etadahosi:

*Then you thought,*

“sādhurūpaṃ vata bho arahantaṃ samaṇaṃ āsādimhase.

*“I’ve offended the holy man, the perfected one, the ascetic.*

mā vata no ahosi dīgharattaṃ ahitāya dukkhāya”’ ti.

*I mustn’t create lasting harm and suffering for myself!’”*

‘evaṃ, bhante.

*‘Yes, sir.*

kiṃ pana, bhante, bhagavā arahattassa maccharāyatī’ ti?

*But sir, are you jealous of perfected ones?’*

‘na kho ahaṃ, moghapurisa, arahattassa maccharāyāmi,

*‘I’m not jealous of the perfected ones, you silly man.*

api ca tuyhevetam pāpakaṃ diṭṭhigataṃ uppannaṃ, taṃ pajaha.

*Rather, you should give up this harmful misconception that has arisen in you.*

mā te ahosi dīgharattaṃ ahitāya dukkhāya.  
*Don't create lasting harm and suffering for yourself!*

yaṃ kho panetaṃ, sunakkhatta, maññasi acelaṃ kaḷāramaṭṭakaṃ—  
*That naked ascetic Kaḷāramaṭṭaka, who you imagine to be a true holy man,*

sādhurūpo ayaṃ samaṇoti, so nacirasseva parihito sānucāriko vicaranto odanakummāsaṃ bhuñjamāno sabbāneva vesāliyaṇi cetiyaṇi samatikkamitvā yasā nihīno kālaṃ karissatī'ti.  
*will shortly be clothed, living with a partner, eating rice and porridge, having gone past all the shrines near Vesālī. And he will die after losing all his fame.'*

atha kho, bhaggava, acelo kaḷāramaṭṭako nacirasseva parihito sānucāriko vicaranto odanakummāsaṃ bhuñjamāno sabbāneva vesāliyaṇi cetiyaṇi samatikkamitvā yasā nihīno kālamakāsi.  
*And that's exactly what happened.*

assosi kho, bhaggava, sunakkhatto licchaviputto:  
*Sunakkhatta heard about this.*

‘acelo kira kaḷāramaṭṭako parihito sānucāriko vicaranto odanakummāsaṃ bhuñjamāno sabbāneva vesāliyaṇi cetiyaṇi samatikkamitvā yasā nihīno kālaṅkato'ti.

atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ:  
*He came to me, bowed, and sat down to one side. I said to him,*

‘taṃ kiṃ maññasi, sunakkhatta,  
*‘What do you think, Sunakkhatta?’*

yatheva te ahaṃ acelaṃ kaḷāramaṭṭakaṃ ārabba byākāsiṃ, tatheva taṃ vipākaṃ, aññathā vā'ti?  
*Did the declaration I made about Kaḷāramaṭṭaka turn out to be correct, or not?’*

‘yatheva me, bhante, bhagavā acelaṃ kaḷāramaṭṭakaṃ ārabba byākāsi, tatheva taṃ vipākaṃ, no aññathā'ti.  
*‘It turned out to be correct.’*

‘taṃ kiṃ maññasi, sunakkhatta,  
*‘What do you think, Sunakkhatta?’*

yadi evaṃ sante kataṃ vā hoti uttari manussadhammā iddhipāṭihāriyaṃ akataṃ vā'ti?  
*If that is so, has a superhuman demonstration of psychic power been performed or not?’*

‘addhā kho, bhante, evaṃ sante kataṃ hoti uttari manussadhammā iddhipāṭihāriyaṃ, no akataṃ'ti.  
*‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’*

‘evampi kho maṃ tvam, moghapurisa, uttari manussadhammā iddhipāṭihāriyaṃ karontaṃ evaṃ vadesi:  
*‘Though I perform such a superhuman demonstration of psychic power you say this:*

“na hi pana me, bhante, bhagavā uttari manussadhammā iddhipāṭihāriyaṃ karotī”ti.  
*“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”*

passa, moghapurisa, yāvaṇca te idaṃ aparaddhaṇ'ti.  
*See how far you have strayed!’*

evampi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṃ āpāyiko nerayiko.  
*Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.*

#### 4. acelapāthikaputtavatthu

4. *On the Naked Ascetic Pāṭikaputta*

ekamidāham, bhaggava, samayaṃ tattheva vesāliyaṃ viharāmi mahāvane  
kūtāgārasālāyaṃ.

*This one time, Bhaggava, I was staying right there near Vesālī, at the Great Wood, in the hall  
with the peaked roof.*

tena kho pana samayena acelo pāthikaputto vesāliyaṃ paṭivasati lābhaggappatto  
ceva yasaggappatto ca vajjigāme.

*Now at that time the naked ascetic Pāṭikaputta was residing in Vesālī. And in the Vajjian  
capital he had reached the peak of material possessions and fame.*

so vesāliyaṃ parisati evaṃ vācaṃ bhāsati:

*He was telling a crowd in Vesālī:*

‘samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.

*Both the ascetic Gotama and I speak from knowledge.*

ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṃ  
dassetuṃ.

*One who speaks from knowledge ought to display a superhuman demonstration of psychic  
power to another who speaks from knowledge.*

samaṇo gotamo upaḍḍhapathaṃ āgaccheyya, ahampi upaḍḍhapathaṃ gaccheyyaṃ.

*If the ascetic Gotama meets me half-way,*

te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṃ kareyyāma.

*there we should both perform a superhuman demonstration of psychic power.*

ekaṇce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṃ karissati, dvāhaṃ  
karissāmi.

*If he performs one demonstration of psychic power, I'll perform two.*

dve ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati,  
cattārāhaṃ karissāmi.

*If he performs two, I'll perform four.*

cattāri ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati,  
atṭhāhaṃ karissāmi.

*If he performs four, I'll perform eight.*

iti yāvatakaṃ yāvatakaṃ samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṃ  
karissati, taddiguṇaṃ taddiguṇaṃ karissāmi'ti.

*However many demonstrations of psychic power the ascetic Gotama performs, I'll perform  
double.'*

atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami;  
upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho,  
bhaggava, sunakkhatto licchaviputto maṃ etadavoca:

*Then Sunakkhatta came to me, bowed, sat down to one side, and told me of all this.*

‘acelo, bhante, pāthikaputto vesāliyaṃ paṭivasati lābhaggappatto ceva  
yasaggappatto ca vajjigāme.

so vesāliyaṃ parisati evaṃ vācaṃ bhāsati:

“samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.

ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṃ  
dassetuṃ.

samaṇo gotamo upaḍḍhapathaṃ āgaccheyya, ahampi upaḍḍhapathaṃ gaccheyyaṃ.

te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṃ kareyyāma.

ekañce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṃ karissati, dvāhaṃ karissāmi.

dve ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, cattārāhaṃ karissāmi.

cattāri ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, aṭṭhāhaṃ karissāmi.

iti yāvatakaṃ yāvatakaṃ samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṃ karissati, taddiguṇaṃ taddiguṇaṃ karissāmi”’ti.

evaṃ vutte, ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ:

*I said to him,*

‘abhabbo kho, sunakkhatta, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantum.

*‘Sunakkhatta, the naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view.*

sacepissa evamassa—

*If he thinks he can*

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā’ti.  
*come into my presence without giving up those things, his head may explode.’*

‘rakkhatetaṃ, bhante, bhagavā vācaṃ, rakkhatetaṃ sugato vācan’ti.

*‘Careful what you say, Blessed One! Careful what you say, Holy One!’*

‘kiṃ pana maṃ tvam, sunakkhatta, evaṃ vadesi—

*‘But why do you say this to me, Sunakkhatta?’*

rakkhatetaṃ, bhante, bhagavā vācaṃ, rakkhatetaṃ sugato vācan’ti?

‘bhagavatā cassa, bhante, esā vācā ekaṃsena odhāritā—

*‘Sir, the Buddha has definitively asserted that*

abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantum.

*Pāṭikaputta is not capable of coming into the Buddha’s presence, otherwise*

sacepissa evamassa—

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti.  
*his head may explode.*

acelo ca, bhante, pāthikaputto virūparūpena bhagavato sammukhībhāvaṃ āgaccheyya, tadassa bhagavato musā’ti.

*But Pāṭikaputta might come into the Buddha’s presence in disguise, proving the Buddha wrong.’*

‘api nu, sunakkhatta, tathāgato taṃ vācaṃ bhāseyya yā sā vācā dvayagāmini’ti?

*‘Sunakkhatta, would the Realized One make an ambiguous statement?’*

‘kiṃ pana, bhante, bhagavatā acelo pāthikaputto cetasaṃ ceto paricca vidito—

*‘But sir, did you make that statement after comprehending Pāṭikaputta’s mind with your mind?’*

abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.

sacepissa evamassa—

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti?

udāhu, devatā bhagavato etamatthaṃ ārocesuṃ—

*Or did deities tell you about it?*

abhabbo, bhante, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā bhagavato sammukhībhāvaṃ āgantuṃ.

sacepissa evamassa—

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti?

‘cetasā ceto paricca vidito ceva me, sunakkhatta, acelo pāthikaputto—

*‘Both, Sunakkhatta.*

abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.

sacepissa evamassa—

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti.

devatāpi me etamatthaṃ ārocesuṃ—

abhabbo, bhante, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā bhagavato sammukhībhāvaṃ āgantuṃ.

sacepissa evamassa—

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti.

ajitopi nāma licchavīnaṃ senāpati adhunā kālaṅkato tāvatimsakāyaṃ upapanno.

*For Ajita the Licchavi general has recently passed away and been reborn in the host of the Thirty-Three.*

sopi maṃ upasaṅkamitvā evamārocesi—

*He came and told me this,*

alajjī, bhante, acelo pāthikaputto;

*“The naked ascetic Pāṭikaputta is shameless, sir,*

musāvādī, bhante, acelo pāthikaputto.

*he is a liar.*

mampi, bhante, acelo pāthikaputto byākāsi vajjigāme—

*For he has declared of me in the Vajjian capital:*

ajito licchavīnaṃ senāpati mahānirayaṃ upapannoti.

*‘Ajita the Licchavi general has been reborn in the Great Hell.’*

na kho panāham, bhante, mahānirayaṃ upapanno;

*But that is not true—*

tāvatiṃsakāyamhi upapanno.

*I have been reborn in the host of the Thirty-Three.*

alajjī, bhante, acelo pāthikaputto;

*The naked ascetic Pāṭikaputta is shameless, sir,*

musāvādī, bhante, acelo pāthikaputto;

*he is a liar.*

abhabbo ca, bhante, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ dīṭṭhiṃ appaṭinissajjitvā bhagavato sammukhībhāvaṃ āgantuṃ.

*Pāṭikaputta is not capable of coming into the Buddha's presence, otherwise*

sacepissa evamassa—

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ dīṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti.  
*his head may explode."*

iti kho, sunakkhatta, cetasā ceto paricca vidito ceva me acelo pāthikaputto abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ dīṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.

*Thus I both made that statement after comprehending Pāṭikaputta's mind with my mind,*

sacepissa evamassa—

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ dīṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti.

devatāpi me etamatthaṃ ārocesuṃ—

*and deities told me about it.*

abhabbo, bhante, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ dīṭṭhiṃ appaṭinissajjitvā bhagavato sammukhībhāvaṃ āgantuṃ.

sacepissa evamassa—

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ dīṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti.

so kho panāham, sunakkhatta, vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkamissāmi divāvihārāya.

*So Sunakkhatta, I'll wander for alms in Vesālī. After the meal, on my return from alms-round, I'll go to Pāṭikaputta's monastery for the day's meditation.*

yassadāni tvaṃ, sunakkhatta, icchasi, tassa ārocehī'ti.

*Now you may tell him, if you so wish.'*

5. iddhipāṭihāriyakathā

*5. On Demonstrations of Psychic Power*

atha khvāhaṃ, bhaggava, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesālīṃ piṇḍāya pāvisiṃ.

*Then, Bhaggava, I robed up in the morning and, taking my bowl and robe, entered Vesālī for alms.*

vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkamiṃ divāvihārāya.

*After the meal, on my return from alms-round, I went to Pāṭikaputta's monastery for the day's meditation.*

atha kho, bhaggava, sunakkhatto licchaviputto taramānarūpo vesālīṃ pavisitvā yena abhiññātā abhiññātā licchavī tenupasaṅkami; upasaṅkamitvā abhiññāte abhiññāte licchavī etadavoca:

*Then Sunakkhatta rushed into Vesālī to see the very well-known Licchavis and said to them,*

‘esāvuso, bhagavā vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkami divāvihārāya.

*‘Sirs, after his alms-round, the Buddha has gone to Pāṭikaputta's monastery for the day's meditation.*

abhikkamathāyasmanto abhikkamathāyasmanto, sādhurūpānaṃ samaṇānaṃ uttari manussadhammā iddhipāṭihāriyaṃ bhavissatī’ti.

*Come forth, sirs, come forth! There will be a superhuman demonstration of psychic power by the holy ascetics!’*

atha kho, bhaggava, abhiññātānaṃ abhiññātānaṃ licchavīnaṃ etadahosi:

*So the very well-known Licchavis thought,*

‘sādhurūpānaṃ kira, bho, samaṇānaṃ uttari manussadhammā iddhipāṭihāriyaṃ bhavissati;

*‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics!’*

handa vata, bho, gacchāmā’ti.

*Let's go!’*

yena ca abhiññātā abhiññātā brāhmaṇamahāsālā gahapatinecayikā nānātittihiyā samaṇabrāhmaṇā tenupasaṅkami. upasaṅkamitvā abhiññāte abhiññāte nānātittihiye samaṇabrāhmaṇe etadavoca:

*Then he went to see the very well-known well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other paths, and said the same thing.*

‘esāvuso, bhagavā vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkami divāvihārāya.

abhikkamathāyasmanto abhikkamathāyasmanto, sādhurūpānaṃ samaṇānaṃ uttari manussadhammā iddhipāṭihāriyaṃ bhavissatī’ti.

atha kho, bhaggava, abhiññātānaṃ abhiññātānaṃ nānātittihiyānaṃ samaṇabrāhmaṇānaṃ etadahosi:

*They all said,*

‘sādhurūpānaṃ kira, bho, samaṇānaṃ uttari manussadhammā iddhipāṭihāriyaṃ bhavissati;

*‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics!’*

handa vata, bho, gacchāmā’ti.

*Let's go!’*

atha kho, bhaggava, abhiññātā abhiññātā licchavī, abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātittihiyā samaṇabrāhmaṇā yena acelassa pāthikaputtassa ārāmo tenupasaṅkamimsu.

*Then all those very well-known people went to Pāṭikaputta's monastery.*

sā esā, bhaggava, parisā mahā hoti anekasatā anekasahassā.

*That assembly was large, Bhaggava; there were many hundreds, many thousands of them.*

assosi kho, bhaggava, acelo pāthikaputto:

*Pāṭikaputta heard,*

‘abhikkantā kira abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā.

*‘It seems that very well-known Licchavis, well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other paths have come forth.*

samaṇopi gotamo mayhaṃ ārāme divāvihāraṃ nisinno’ti.

*And the ascetic Gotama is sitting in my monastery for the day’s meditation.’*

sutvānassa bhayaṃ chambhitattaṃ lomahaṃso udapādi.

*When he heard that, he became frightened, scared, his hair standing on end.*

atha kho, bhaggava, acelo pāthikaputto bhūto saṃviggo lomahaṭṭhajāto yena tindukakhāṇuparibbājakārāmo tenupasaṅkama.

*In fear he went to the Pale-Moon Ebony Trunk Monastery of the wanderers.*

assosi kho, bhaggava, sā parisā:

*The assembly heard of this,*

‘acelo kira pāthikaputto bhūto saṃviggo lomahaṭṭhajāto yena tindukakhāṇuparibbājakārāmo tenupasaṅkanto’ti.

atha kho, bhaggava, sā parisā aññataraṃ purisaṃ āmantesi:

*and instructed a man,*

‘ehi tvam, bho purisa, yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkama. upasaṅkamitvā acelaṃ pāthikaputtaṃ evaṃ vadehi:

*‘Come, my man, go to see Pāṭikaputta at the Pale-Moon Ebony Trunk Monastery and say to him,*

“abhikkamāvuso, pāthikaputta, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā, samaṇopi gotamo āyasmato ārāme divāvihāraṃ nisinno;

*“Come forth, Reverend Pāṭikaputta! All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation.*

bhāsitaṃ kho pana te esā, āvuso pāthikaputta, vesāliyaṃ parisati vācā

*For you stated this in the assembly at Vesālī:*

samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.

*‘Both the ascetic Gotama and I speak from knowledge.*

ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṃ dassetuṃ.

*One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge.*

samaṇo gotamo upaḍḍhapaṭṭhaṃ āgaccheyya ahampi upaḍḍhapaṭṭhaṃ gaccheyyaṃ.

*If the ascetic Gotama meets me half-way,*

te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṃ kareyyāma.

*there we should both perform a superhuman demonstration of psychic power.*

ekañce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṃ karissati, dvāhaṃ karissāmi.

*If he performs one demonstration of psychic power, I’ll perform two.*

dve ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, cattāraṃ karissāmi.

*If he performs two, I’ll perform four.*

cattāri ce samaṇo gotamo uttari manussadhammā iddhipāṭihāriyāni karissati, aṭṭhaṃ karissāmi.

*If he performs four, I’ll perform eight.*



iti yāvatakaṃ yāvatakaṃ samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṃ karissati, taddiguṇaṃ taddiguṇāhaṃ karissāmī”ti

*However many demonstrations of psychic power the ascetic Gotama performs, I’ll perform double.’*

abhikkamasseva kho āvuso pāthikaputta, upaḍḍhapaṭhaṃ.

*Come forth, Reverend Pāṭikaputta, half-way.*

sabbapathamaṃyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṃ nisinno”ti.

*The ascetic Gotama has come the first half, and is sitting in your monastery.”’*

evaṃ, bhoti kho, bhaggava, so puriso tassā parisāya paṭissutvā yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkami. upasaṅkamitvā acelaṃ pāthikaputtaṃ etadavoca:

*‘Yes, sir,’ replied that man, and delivered the message.*

‘abhikkamāvuso pāthikaputta, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇa.

samaṇopi gotamo āyasmato ārāme divāvihāraṃ nisinno.

bhāsitaṃ kho pana te esā, āvuso pāthikaputta, vesāliyaṃ parisati vācā—

samaṇopi gotamo ñāṇavādo; ahampi ñāṇavādo.

ñāṇavādo kho pana ñāṇavādena arahati uttari manussadhammā iddhipāṭihāriyaṃ dassetuṃ ... pe ...

taddiguṇaṃ taddiguṇāhaṃ karissāmīti.

abhikkamasseva kho, āvuso pāthikaputta, upaḍḍhapaṭhaṃ.

sabbapathamaṃyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṃ nisinno”ti.

evaṃ vutte, bhaggava, acelo pāthikaputto ‘āyāmi, āvuso, āyāmi, āvuso”ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātuṃ.

*When he had spoken, Pāṭika said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.*

atha kho so, bhaggava, puriso acelaṃ pāthikaputtaṃ etadavoca:

*Then that man said to Pāṭikaputta,*

‘kim su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmiṃ allīnā, pīṭhakaṃ su nāma te pāvaḷāsu allīnaṃ?

*‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom?’*

āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṃsappasi, na sakkosi āsanāpi vuṭṭhātun”ti.

*You say “I’m coming, sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’*

evampi kho, bhaggava, vuccamāno acelo pāthikaputto ‘āyāmi, āvuso, āyāmi, āvuso”ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātuṃ.

*And as he was speaking, Pāṭika said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.*

yadā kho so, bhaggava, puriso aññāsi:

*When that man knew*

‘parābhūtarūpo ayaṃ acelo pāthikaputto.

*that Pāṭikaputta had lost,*

āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi  
vutthātun’ti.

atha taṃ paraṃ āgantvā evamārocesi:

*he returned to the assembly and said,*

‘parābhūtarūpo, bho, acelo pāthikaputto.

*Pāṭikaputta has lost, sirs.*

āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi  
vutthātun’ti.

*He says “I’m coming, sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’*

evam vutte, ahaṃ, bhaggava, taṃ paraṃ etadavocaṃ:

*When he said this, I said to the assembly,*

‘abhabbo kho, āvuso, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya  
taṃ dīṭṭhiṃ appaṭinissajjitvā mama sammukhībhaṃ āgantum.

*‘The naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up  
that statement and that intention, and lets go of that view.*

sacepissa evamassa—

*If he thinks he can*

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ dīṭṭhiṃ appaṭinissajjitvā  
samaṇassa gotamassa sammukhībhaṃ gaccheyyanti, muddhāpi tassa vipateyyā’ti.

*come into my presence without giving up those things, his head may explode.’*

paṭhamabhāṇavāro niṭṭhito.

*The first recitation section is finished.*

atha kho, bhaggava, aññataro licchavimahāmatto uṭṭhāyāsanaṃ taṃ paraṃ  
etadavoca:

*Then, Bhaggava, a certain Licchavi minister stood up and said to the assembly,*

‘tena hi, bho, muhuttaṃ tāva āgametha, yāvāhaṃ gacchāmi.

*Well then, sirs, wait a moment, I’ll go.*

appeva nāma ahampi sakkuṇeyyaṃ acelaṃ pāthikaputtaṃ imaṃ paraṃ ānetun’ti.

*Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’*

atha kho so, bhaggava, licchavimahāmatto yena tindukakhāṇuparibbājārāmo, yena  
acelo pāthikaputto tenupasaṅkami. upasaṅkamitvā acelaṃ pāthikaputtaṃ etadavoca:

*So that minister went to see Pāṭikaputta and said,*

‘abhikkamāvuso pāthikaputta, abhikkantaṃ te seyyo, abhikkantā abhiññātā  
abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā  
gahapatinecayikā nānātiṭṭhiyā samaṇabrāhmaṇā. samaṇopi gotamo āyasmato ārāme  
divāvihāraṃ nisinno.

*‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known  
people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s  
meditation.*

bhāsitaṃ kho pana te esā, āvuso pāthikaputta, vesāliyaṃ parisati vācā—

*You said you’d meet the ascetic Gotama half-way.*

samaṇopi gotamo ñāṇavādo ... pe ...

taddiguṇaṃ taddiguṇaṃ karissāmīti.

abhikkamasseva kho, āvuso pāthikaputta, upaḍḍhapathaṃ.

sabbapaṭhamamñyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṃ nisinno.  
*The ascetic Gotama has come the first half, and is sitting in your monastery.*

bhāsītā kho panesā, āvuso pāthikaputta, samaṇena gotamena parisati vācā—  
*The ascetic Gotama has told the assembly*

abhabbo kho acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.  
*that you're not capable of coming into his presence.*

sacepissa evamassa—

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti.

abhikkamāvuso pāthikaputta, abhikkamaneneva te jayaṃ karissāma, samaṇassa gotamassa parājayaṃ'ti.  
*Come forth, Pāṭikaputta! When you come forth we'll make you win and the ascetic Gotama lose.'*

evaṃ vutte, bhaggava, acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātuṃ.  
*When he had spoken, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.*

atha kho so, bhaggava, licchavimahāmatto acelaṃ pāthikaputtaṃ etadavoca:  
*Then the minister said to Pāṭikaputta,*

'kiṃ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmiṃ allīnā, pīṭhakaṃ su nāma te pāvaḷāsu allīnaṃ?  
*'What's up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom?*

āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṃsappasi, na sakkosi āsanāpi vuṭṭhātun'ti.  
*You say "I'm coming, sir, I'm coming!" But wriggle as you might, you can't get up from your seat.'*

evampi kho, bhaggava, vuccamāno acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātuṃ.  
*And as he was speaking, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.*

yadā kho so, bhaggava, licchavimahāmatto aññāsi:  
*When the Licchavi minister knew*

'parābhūtarūpo ayaṃ acelo pāthikaputto āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātun'ti.  
*that Pāṭikaputta had lost,*

atha taṃ parisam āgantvā evamārocesi:  
*he returned to the assembly and said,*

'parābhūtarūpo, bho, acelo pāthikaputto āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātun'ti.  
*'Pāṭikaputta has lost, sirs.'*

evaṃ vutte, ahaṃ, bhaggava, taṃ parisam etadavocaṃ:  
*When he said this, I said to the assembly,*

'abhabbo kho, āvuso, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.  
*'Pāṭikaputta is not capable of coming into my presence, otherwise*

sacepissa evamassa—

aham taṃ vācam appahāya taṃ cittam appahāya taṃ dīṭṭhiṃ appaṭinissajjitvā  
samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyya.  
*his head may explode.*

sace pāyasmantānaṃ licchavīnaṃ evamassa—

*Even if the good Licchavis were to think,*

mayam acelaṃ pāṭhikaputtaṃ varattāhi bandhitvā goyugehi āviñcheyyāmāti, tā  
varattā chijjeyyūṃ pāṭhikaputto vā.

*“Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!” But either the straps  
will break or Pāṭikaputta will.’*

abhabbo pana acelo pāṭhikaputto taṃ vācam appahāya taṃ cittam appahāya taṃ  
dīṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.

sacepissa evamassa—

aham taṃ vācam appahāya taṃ cittam appahāya taṃ dīṭṭhiṃ appaṭinissajjitvā  
samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā’ti.

atha kho, bhaggava, jāliyo dārupattikantevāsī uṭṭhāyāsanaṃ taṃ parisam etadavoca:  
*Then, Bhaggava, Jāliya, the pupil of the wood-bowl ascetic, stood up and said to the assembly,*

‘tena hi, bho, muhuttaṃ tāva āgametha, yāvāhaṃ gacchāmi;

*‘Well then, sirs, wait a moment, I’ll go.*

appeva nāma ahampi sakkuneyyam acelaṃ pāṭhikaputtaṃ imaṃ parisam ānetun’ti.  
*Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’*

atha kho, bhaggava, jāliyo dārupattikantevāsī yena tindukakhāṇuparibbājakārāmo,  
yena acelo pāṭhikaputto tenupasaṅkami. upasaṅkamitvā acelaṃ pāṭhikaputtaṃ  
etadavoca:

*So Jāliya went to see Pāṭikaputta and said,*

‘abhikkamāvuso pāṭhikaputta, abhikkantaṃ te seyyo. abhikkantā abhiññātā  
abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā  
gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā. samaṇopi gotamo āyasmato ārāme  
divāvihāraṃ nisinno.

*‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known  
people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s  
meditation.*

bhāsitaṃ kho pana te esā, āvuso pāṭhikaputta, vesāliyaṃ parisati vācā—

*You said you’d meet the ascetic Gotama half-way.*

samaṇopi gotamo ñāṇavādo ... pe ...

taddiguṇaṃ taddiguṇāhaṃ karissāmīti.

abhikkamasseva, kho āvuso pāṭhikaputta, upaḍḍhapaṭhaṃ.

sabbapaṭhamameva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṃ nisinno.

*The ascetic Gotama has come the first half, and is sitting in your monastery.*

bhāsitaṃ kho panesā, āvuso pāṭhikaputta, samaṇena gotamena parisati vācā—

*The ascetic Gotama has told the assembly*

abhabbo acelo pāṭhikaputto taṃ vācam appahāya taṃ cittam appahāya taṃ dīṭṭhiṃ  
appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.

*that you’re not capable of coming into his presence.*

sacepissa evamassa—

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ dīṭṭhiṃ appatīnissajjitvā  
samaṇassa gotamassa sammukhībhaṃ gaccheyyanti, muddhāpi tassa vipateyya.

sace pāyasmantānaṃ licchavīnaṃ evamassa—

*And he said that even if the Licchavis*

mayam acelaṃ pāthikaputtaṃ varattāhi bandhitvā goyugehi āviñcheyyāmāti. tā  
varattā chijjeyyūṃ pāthikaputto vā.

*try to bind you with straps and drag you with a pair of oxen, either the straps will break or you  
will.*

abhabbo pana acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ  
dīṭṭhiṃ appatīnissajjitvā mama sammukhībhaṃ āgantūṃ.

sacepissa evamassa—

ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ dīṭṭhiṃ appatīnissajjitvā  
samaṇassa gotamassa sammukhībhaṃ āgaccheyyanti, muddhāpi tassa vipateyyāti.

abhikkamāvuso pāthikaputta, abhikkamaneneva te jayaṃ karissāma, samaṇassa  
gotamassa parājayan'ti.

*Come forth, Pāṭikaputta! When you come forth we'll make you win and the ascetic Gotama  
lose.'*

evaṃ vutte, bhaggava, acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā  
tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātūṃ.

*When he had spoken, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he  
might, he couldn't get up from his seat.*

atha kho, bhaggava, jāliyo dārupattikantevāsī acelaṃ pāthikaputtaṃ etadavoca:

*Then Jāliya said to Pāṭikaputta,*

'kiṃ su nāma te, āvuso pāthikaputta, pāvalā su nāma te pīṭhakasmiṃ allīnā,  
pīṭhakaṃ su nāma te pāvalāsu allīnaṃ?

*'What's up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to  
your bottom?*

āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṃsappasi, na sakkosi āsanāpi  
vuṭṭhātun'ti.

*You say "I'm coming, sir, I'm coming!" But wriggle as you might, you can't get up from your  
seat.'*

evampi kho, bhaggava, vuccamāno acelo pāthikaputto 'āyāmi, āvuso, āyāmi,  
āvuso'ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātun'ti.

*And as he was speaking, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he  
might, he couldn't get up from his seat.*

yadā kho, bhaggava, jāliyo dārupattikantevāsī aññāsī:

*When Jāliya knew*

'parābhūtarūpo ayaṃ acelo pāthikaputto āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva  
saṃsappati, na sakkoti āsanāpi vuṭṭhātun'ti, atha naṃ etadavoca—

*that Pāṭikaputta had lost, he said to him,*

bhūtapubbaṃ, āvuso pāthikaputta, sīhassa migarañño etadahosi:

*'Once upon a time, Reverend Pāṭikaputta, it occurred to a lion, king of beasts,*

'yannūnāhaṃ aññataraṃ vanasaṇḍaṃ nissāya āsayam kappeyyaṃ.

*"Why don't I make my lair near a certain forest?"*

tatrāsayaṃ kappetvā sāyanhasamayaṃ āsayā nikkhameyyaṃ, āsayā nikkhamitvā vijambheyyaṃ, vijambhitvā samantā catuddisā anuvilokeyyaṃ, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadeyyaṃ, tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkameyyaṃ.

*Towards evening I can emerge from my den, yawn, look all around the four directions, roar my lion's roar three times, and set out on the hunt.*

so varaṃ varaṃ migasaṅghe vadhitvā mudumaṃsāni mudumaṃsāni bhakkhayitvā tameva āsayāṃ ajjupeyyaṃ'ti.

*Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den."*

atha kho, āvuso, so sīho migarājā aññataraṃ vanasaṇḍaṃ nissāya āsayāṃ kappesi.

*And so that's what he did.*

tatrāsayaṃ kappetvā sāyanhasamayaṃ āsayā nikkhami, āsayā nikkhamitvā vijambhi, vijambhitvā samantā catuddisā anuvilokesi, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadi, tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkāmi.

so varaṃ varaṃ migasaṅghe vadhitvā mudumaṃsāni mudumaṃsāni bhakkhayitvā tameva āsayāṃ ajjupeysi.

tasseva kho, āvuso pāthikaputta, sīhassa migarañño vighāsasaṃvaḍḍho jarasiṅgālo ditto ceva balavā ca.

*Now, there was an old jackal who had grown fat on the lion's leavings, becoming arrogant and strong.*

atha kho, āvuso, tassa jarasiṅgālassa etadahosi:

*He thought,*

'ko cāhaṃ, ko sīho migarājā.

*"What does the lion, king of beasts, have that I don't?*

yannūnāhampi aññataraṃ vanasaṇḍaṃ nissāya āsayāṃ kappeyyaṃ.

*Why don't I make my lair near a certain forest?*

tatrāsayaṃ kappetvā sāyanhasamayaṃ āsayā nikkhameyyaṃ, āsayā nikkhamitvā vijambheyyaṃ, vijambhitvā samantā catuddisā anuvilokeyyaṃ, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadeyyaṃ, tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkameyyaṃ.

*Towards evening I can emerge from my den, yawn, look all around the four directions, roar my lion's roar three times, and set out on the hunt.*

so varaṃ varaṃ migasaṅghe vadhitvā mudumaṃsāni mudumaṃsāni bhakkhayitvā tameva āsayāṃ ajjupeyyaṃ'ti.

*Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den."*

atha kho so, āvuso, jarasiṅgālo aññataraṃ vanasaṇḍaṃ nissāya āsayāṃ kappesi.

*And so that's what he did.*

tatrāsayaṃ kappetvā sāyanhasamayaṃ āsayā nikkhami, āsayā nikkhamitvā vijambhi, vijambhitvā samantā catuddisā anuvilokesi, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadissāmīti siṅgālakamaṃyeva anadi bheraṇḍakamaṃyeva anadi, ke ca chava siṅgāle, ke pana sīhanādeti.

*But when he tried to roar a lion's roar, he only managed to squeal and yelp like a jackal. And what is a pathetic jackal's squeal next to the roar of a lion?*

evameva kho tvam, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātiritṭāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṃ maññasi.

*In the same way, reverend, while living on the harvest of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha!*

ke ca chave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ āsādanā'ti.

*Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?'*

yato kho, bhaggava, jāliyo dārupattikantevāsī iminā opammena neva asakkhi acelaṃ pāthikaputtaṃ tamhā āsanā cāvetuṃ.

*When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile,*

atha naṃ etadavoca:

*he said to him:*

'sīhoti attānaṃ samekkhiyāna,

*'Seeing himself as equal to the lion,*

amaññi kotthu migarājāhamasmi;

*the jackal presumed "I'm the king of the beasts!"*

tattheva so siṅgālakam anadi,

*But in reality he only managed to yelp,*

ke ca chave siṅgāle ke pana sīhanādeti.

*and what's a sad jackal's squeal to the roar of a lion?*

evameva kho tvam, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṃ maññasi.

*In the same way, reverend, while living on the harvest of the Holy One, you presume to attack him!'*

ke ca chave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ āsādanā'ti.

yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opammena neva asakkhi acelaṃ pāthikaputtaṃ tamhā āsanā cāvetuṃ.

*When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile,*

atha naṃ etadavoca:

*he said to him:*

'aññaṃ anucaṅkamanam,

*'Following in the steps of another,*

attānaṃ vighāse samekkhiya;

*seeing himself grown fat on scraps,*

yāva attānaṃ na passati,

*until he doesn't even see himself,*

kotthu tāva byagghoti maññati.

*the jackal presumes he's a tiger.*

tattheva so siṅgālakam anadi,

*But in reality he only managed to yelp,*

ke ca chave siṅgāle ke pana sīhanādeti.

*and what's a sad jackal's squeal to the roar of a lion?*

evameva kho tvam, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṃ maññasi.

*In the same way, reverend, while living on the harvest of the Holy One, you presume to attack him!'*

ke ca chave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ āsādanā'ti.

yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opammena neva asakkhi  
acelaṃ pāthikaputtaṃ tamhā āsanā cāvetuṃ.

*When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile,*

atha naṃ etadavoca:

*he said to him:*

‘bhutvāna bheke khalamūsikāyo,

*‘Gorged on frogs, and mice from the barn,*

kaṭasīsu khittāni ca koṇapāni;

*and carcasses tossed in the cemetery,*

mahāvane suññavane vivaḍḍho,

*thriving in the great, empty wood,*

amaññi kotthu migarājāhamasmi;

*the jackal presumed “I’m the king of the beasts!”*

tatheva so siṅgālakam anadi,

*But in reality he only managed to yelp,*

ke ca chhave siṅgāle ke pana sīhanādeti.

*and what’s a sad jackal’s squeal to the roar of a lion?*

evameva kho tvam, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni  
bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṃ maññasi.

*In the same way, reverend, while living on the harvest of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha!*

ke ca chhave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ  
āsādanā’ti.

*Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?’*

yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opammena neva asakkhi  
acelaṃ pāthikaputtaṃ tamhā āsanā cāvetuṃ.

*When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile,*

atha taṃ parisam āgantvā evamārocesi:

*he returned to the assembly and said,*

‘parābhūtarūpo, bho, acelo pāthikaputto āyāmi āvuso, āyāmi, āvusoti vatvā tattheva  
saṃsappati, na sakkoti āsanāpi vuṭṭhātun’ti.

*‘Pāṭikaputta has lost, sirs. He says “I’m coming, sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’*

evam vutte, ahaṃ, bhaggava, taṃ parisam etadavocaṃ:

*When he said this, I said to the assembly,*

‘abhabbo kho, āvuso, acelo pāthikaputto taṃ vācam appahāya taṃ cittaṃ appahāya  
taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.

*‘The naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view.*

sacepissa evamassa—

*If he thinks he can*

ahaṃ taṃ vācam appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā

samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyya.

*come into my presence without giving up those things, his head may explode.*

sacepāyasmantānaṃ licchavīnaṃ evamassa—

*The good Licchavis might even think,*



mayam acelaṃ pāthikaputtaṃ varattāhi bandhitvā nāgehi āviñcheyyāmāti. tā varattā chijjeyyūṃ pāthikaputto vā.

*“Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!” But either the straps will break or Pāṭikaputta will.*

abhabbo pana acelo pāthikaputto taṃ vācam appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.

*Pāṭikaputta is not capable of coming into my presence, otherwise*

sacepissa evamassa—ahaṃ taṃ vācam appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā’ti.

*his head may explode.’*

atha khvāhaṃ, bhaggava, taṃ parisam dhammiyā kathāya sandassesim samādapesiṃ samuttejesiṃ sampahaṃsesiṃ, taṃ parisam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā mahābandhanā mokkhaṃ karitvā caturāsītīpāṇasahassāni mahāviduggā uddharitvā tejodhātum samāpajjitvā sattatālaṃ vehāsaṃ abbhuggantvā aññaṃ sattatālampi acciṃ abhinimminivā pajjalitvā dhūmayitvā mahāvane kūtāgārasālāyaṃ paccutthāsiṃ.

*Then, Bhaggava, I educated, encouraged, fired up, and inspired that assembly with a Dhamma talk. I released that assembly from the great bondage, and lifted 84,000 beings from the great swamp. Next I entered upon the fire element, rose into the sky to the height of seven palm trees, and created a flame another seven palm trees high, blazing and smoking. Finally I landed at the Great Wood, in the hall with the peaked roof.*

atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ:

*Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,*

‘taṃ kiṃ maññasi, sunakkhatta,

*‘What do you think, Sunakkhatta?’*

yatheva te ahaṃ acelaṃ pāthikaputtaṃ ārabha byākāsiṃ, tatheva taṃ vipākaṃ aññathā vā’ti?

*Did the declaration I made about Pāṭikaputta turn out to be correct, or not?’*

‘yatheva me, bhante, bhagavā acelaṃ pāthikaputtaṃ ārabha byākāsi, tatheva taṃ vipākaṃ, no aññathā’ti.

*‘It turned out to be correct.’*

‘taṃ kiṃ maññasi, sunakkhatta,

*‘What do you think, Sunakkhatta?’*

yadi evaṃ sante kataṃ vā hoti uttari manussadhammā iddhipāṭihāriyaṃ, akataṃ vā’ti?

*If that is so, has a superhuman demonstration of psychic power been performed or not?’*

‘addhā kho, bhante, evaṃ sante kataṃ hoti uttari manussadhammā iddhipāṭihāriyaṃ, no akataṃ’ti.

*‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’*

‘evampi kho maṃ tvam, moghapurisa, uttari manussadhammā iddhipāṭihāriyaṃ karontaṃ evaṃ vadesi—

*‘Though I perform such a superhuman demonstration of psychic power you say this:*

na hi pana me, bhante, bhagavā uttari manussadhammā iddhipāṭihāriyaṃ karōti.

*“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”*

passa, moghapurisa, yāvaṇca te idaṃ aparaddhan’ti.

*See how far you have strayed!’*

evampi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṃ āpāyiko nerayiko.

*Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.*

## 6. aggaññapaññattikathā

*6. On Describing the Origin of the World*

aggaññañcāhaṃ, bhaggava, pajānāmi.

*Bhaggava, I understand the origin of the world.*

tañca pajānāmi, tato ca uttaritaraṃ pajānāmi, tañca pajānaṃ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti viditā, yadabhijānaṃ tathāgato no anayaṃ āpajjati.

*I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.*

santi, bhaggava, eke samaṇabrāhmaṇā issarakuttaṃ brahmakuttaṃ ācariyakaṃ aggaññaṃ paññapenti.

*There are some ascetics and brahmins who describe the origin of the world in their tradition as created by the Lord God, by Brahmā.*

tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

*I go up to them and say,*

‘saccaṃ kira tumhe āyasmanto issarakuttaṃ brahmakuttaṃ ācariyakaṃ aggaññaṃ paññapethā’ti?

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

te ca me evaṃ puṭṭhā, ‘āmo’ti paṭijānanti.

*And they answer, ‘Yes’.*

tyāhaṃ evaṃ vadāmi:

*I say to them,*

‘kathaṃvihitakaṃ pana tumhe āyasmanto issarakuttaṃ brahmakuttaṃ ācariyakaṃ aggaññaṃ paññapethā’ti?

*‘But how do you describe in your tradition that the origin of the world came about as created by the Lord God, by Brahmā?’*

te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti.

*But they cannot answer, and they even question me in return.*

tesāhaṃ puṭṭho byākaromi:

*So I answer them,*

‘hoti kho so, āvuso, samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati.

*‘There comes a time when, reverends, after a very long period has passed, this cosmos contracts.*

saṃvaṭṭamāne loka yebhuyyena sattā ābhassarasamvattanikā honti.

*As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance.*

te tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti.

*There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.*

hoti kho so, āvuso, samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko vivaṭṭati.

*There comes a time when, after a very long period has passed, this cosmos expands.*

vivaṭṭamāne loka suññaṃ brahmavimānaṃ pātubhavati.

*As it expands an empty mansion of Brahmā appears.*

atha kho aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati.

*Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā.*

so tattha hoti manomayo pītibhakkho sayampabho antalikkhacaro subhaṭṭhāyī, ciraṃ dīghamaddhānaṃ tiṭṭhati.

*There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.*

tassa tattha ekakassa dīgharattaṃ nivusitattā anabhirati paritassanā uppajjati—

*But after staying there all alone for a long time, they become dissatisfied and anxious,*

aho vata aññepi sattā itthattaṃ āgaccheyyunti.

*“Oh, if only another being would come to this state of existence.”*

atha aññepi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjanti tassa sattassa saḥabyataṃ.

*Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being.*

tepi tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.

*There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.*

tatrāvuso, yo so satto paṭhamaṃ upapanno, tassa evaṃ hoti—

*Now, the being who was reborn there first thinks,*

ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajītā vasī pitā bhūtabhabyānaṃ, mayā ime sattā nimmitā.

*“I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.*

taṃ kissa hetu?

*Why is that?*

mamañhi pubbe etadahosi—

*Because first I thought,*

aho vata aññepi sattā itthattaṃ āgaccheyyunti;

*“Oh, if only another being would come to this state of existence.”*

iti mama ca manopañidhi. ime ca sattā itthattaṃ āgatāti.

*Such was my heart’s wish, and then these creatures came to this state of existence.”*

yepi te sattā pacchā upapannā, tesampi evaṃ hoti—

*And the beings who were reborn there later also think,*

ayaṃ kho bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajītā vasī pitā bhūtabhabyānaṃ;

*“This must be Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.*

iminā mayam bhotā brahmunā nimmitā.

*And we have been created by him.*

taṃ kissa hetu?

*Why is that?*

imañhi mayam addasāma idha paṭhamaṃ upapannaṃ; mayam panāmhā pacchā upapannāti.

*Because we see that he was reborn here first, and we arrived later.”*

tatrāvuso, yo so satto paṭhamam upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca.

*And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.*

ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbhaṇṇatarā ca appesakkhatarā ca.

thānam kho panetaṃ, āvuso, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.

*It's possible that one of those beings passes away from that host and is reborn in this state of existence.*

itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati.

*Having done so, they go forth from the lay life to homelessness.*

agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati; tato paraṃ nānussarati.

*By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.*

so evamāha:

*They say:*

“yo kho so bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajītā vasī pitā bhūtabhabyānaṃ, yena mayaṃ bhotā brahmunā nimmitā. so nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva thassati.

*“He who is Brahmā—the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born—is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.*

ye pana mayaṃ ahumhā tena bhotā brahmunā nimmitā, te mayaṃ aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā”ti.

*We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.”*

evaṃvihitakaṃ no tumhe āyasmanto issarakuttaṃ brahmakuttaṃ ācariyakaṃ aggaññaṃ paññapethā”ti.

*This is how you describe in your tradition that the origin of the world came about as created by the Lord God, by Brahmā.’*

te evamāhaṃsu:

*They say,*

‘evaṃ kho no, āvuso gotama, sutam, yathevāyasmā gotamo āhā”ti.

*‘That is what we have heard, Reverend Gotama, just as you say.’*

aggaññañcāham, bhaggava, pajānāmi.

*Bhaggava, I understand the origin of the world.*

tañca pajānāmi, tato ca uttaritaraṃ pajānāmi, tañca pajānaṃ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti viditā. yadabhijānaṃ tathāgato no anayaṃ āpajjati.

*I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.*

santi, bhaggava, eke samaṇabrāhmaṇā khiḍḍāpadosikaṃ ācariyakaṃ aggaññaṃ paññapenti.

*There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those depraved by play.*

tyāhaṃ upasaṅkamtivā evaṃ vadāmi:

*I go up to them and say,*

‘saccaṃ kira tumhe āyasmanto khiddāpadosikaṃ ācariyakaṃ aggaññaṃ paññapethā’ti?

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

te ca me evaṃ puṭṭhā ‘āmo’ti paṭijānanti.

*And they answer, ‘Yes’.*

tyāhaṃ evaṃ vadāmi:

*I say to them,*

‘kathaṃvihitakaṃ pana tumhe āyasmanto khiddāpadosikaṃ ācariyakaṃ aggaññaṃ paññapethā’ti?

*‘But how do you describe in your tradition that the origin of the world came about due to those depraved by play?’*

te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti,

*But they cannot answer, and they even question me in return.*

tesāhaṃ puṭṭho byākaromi:

*So I answer them,*

‘santāvuso, khiddāpadosikā nāma devā. te ativelaṃ hassakhiddāratidhammasamāpannā viharanti. tesāṃ ativelaṃ hassakhiddāratidhammasamāpannānaṃ viharataṃ sati sammussati, satiyā sammosā te devā tamhā kāyā cavanti.

*‘Reverends, there are gods named “depraved by play”. They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.*

thānaṃ kho panetaṃ, āvuso, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati,

*It’s possible that one of those beings passes away from that host and is reborn in this state of existence.*

itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati,

*Having done so, they go forth from the lay life to homelessness.*

agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati; tato paraṃ nāussarati.

*By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.*

so evamāha:

*They say,*

“ye kho te bhonto devā na khiddāpadosikā te na ativelaṃ hassakhiddāratidhammasamāpannā viharanti. tesāṃ nātivelaṃ hassakhiddāratidhammasamāpannānaṃ viharataṃ sati na sammussati, satiyā asammosā te devā tamhā kāyā na cavanti,

*“The gods not depraved by play don’t spend too much time laughing, playing, and making merry. So they don’t lose their mindfulness, and don’t pass away from that host of gods.*

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva t̥hassanti.

*They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.*

ye pana mayaṃ ahumhā khiddāpadosikā te mayaṃ ativelaṃ hassakhiddāratidhammasamāpannā viharimhā, tesāṃ no ativelaṃ hassakhiddāratidhammasamāpannānaṃ viharataṃ sati sammussati, satiyā sammosā evaṃ mayaṃ tamhā kāyā cutā,

*But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods.*

aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā”ti.

*We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.”*

evaṃvihitakaṃ no tumhe āyasmanto khiḍḍāpadosikaṃ ācariyakaṃ aggaññaṃ paññāpethā”ti.

*This is how you describe in your tradition that the origin of the world came about due to those depraved by play.’*

te evamāhaṃsu:

*They say,*

‘evaṃ kho no, āvuso gotama, suttaṃ, yathevāyasmā gotamo āhā”ti.

*‘That is what we have heard, Reverend Gotama, just as you say.’*

aggaññañcāhaṃ, bhaggava, pajānāmi ... pe ...

*Bhaggava, I understand the origin of the world.*

yadabhiñjānaṃ tathāgato no anayaṃ āpajjati.

*Directly knowing this, the Realized One does not come to ruin.*

santi, bhaggava, eke samaṇabrāhmaṇā manopadosikaṃ ācariyakaṃ aggaññaṃ paññāpenti.

*There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those who are malevolent.*

tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

*I go up to them and say,*

‘saccaṃ kira tumhe āyasmanto manopadosikaṃ ācariyakaṃ aggaññaṃ paññāpethā”ti?

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

te ca me evaṃ puṭṭhā ‘āmo”ti paṭijānanti.

*And they answer, ‘Yes’.*

tyāhaṃ evaṃ vadāmi:

*I say to them,*

‘kathaṃvihitakaṃ pana tumhe āyasmanto manopadosikaṃ ācariyakaṃ aggaññaṃ paññāpethā”ti?

*‘But how do you describe in your tradition that the origin of the world came about due to those who are malevolent?’*

te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti.

*But they cannot answer, and they even question me in return.*

tesāhaṃ puṭṭho byākaromi:

*So I answer them,*

‘santāvuso, manopadosikā nāma devā. te ativeლა აწნააწნა upanijjhāyanti. te ativeლა აწნააწნა upanijjhāyanta aწნააწნამი cittāni padūsentī. te aწნააწნა paduṭṭhacittā kilantakāyā kilantacittā. te devā tamhā kāyā cavanti.

*‘Reverends, there are gods named “malevolent”. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.*

thānaṃ kho panetaṃ, āvuso, vijjati, yaṃ aწნათარო satto tamhā kāyā cavitvā itthattaṃ āgacchati.

*It’s possible that one of those beings passes away from that host and is reborn in this state of existence.*

itthattaṃ āgato samāno agāraasmā anagāriyaṃ pabbajati.

*Having done so, they go forth from the lay life to homelessness.*

agāasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya  
anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ  
cetosamādhim phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato  
paraṃ nānussarati.

*By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an  
immersion of the heart of such a kind that they recollect that past life, but no further.*

so evamāha:

*They say,*

“ye kho te bhonto devā na manopadosikā te nātivelam aññamaññaṃ upanijjhāyanti.  
te nātivelam aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni nappadūsentī. te  
aññamaññaṃ appaduṭṭhacittā akilantakāyā akilantacittā. te devā tamhā kāyā na  
cavanti,

*“The gods who are not malevolent don’t spend too much time gazing at each other, so they  
don’t grow angry with each other, their bodies and minds don’t get tired, and they don’t pass  
away from that host of gods.*

niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti.

*They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.*

ye pana mayaṃ ahumhā manopadosikā, te mayaṃ ativelam aññamaññaṃ  
upanijjhāyimhā. te mayaṃ ativelam aññamaññaṃ upanijjhāyantā aññamaññaṃhi  
cittāni padūsīmā. te mayaṃ aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā.  
evaṃ mayaṃ tamhā kāyā cutā,

*But we who were malevolent spent too much time gazing at each other, so our minds grew angry  
with each other, our bodies and minds got tired, and we passed away from that host of gods.*

aniccā addhuvā appāyukā cavanadhammā ithattaṃ āgatā”ti.

*We are impermanent, not lasting, short-lived, perishable, and have come to this state of  
existence.”*

evamvihitakaṃ no tumhe āyasmanto manopadosikaṃ ācariyakaṃ aggaññaṃ  
paññapethā”ti.

*This is how you describe in your tradition that the origin of the world came about due to those  
who are malevolent.’*

te evamāhaṃsu:

*They say,*

‘evaṃ kho no, āvuso gotama, sutam, yathevāyasmā gotamo āhā”ti.

*‘That is what we have heard, Reverend Gotama, just as you say.’*

aggaññañcāhaṃ, bhaggava, pajānāmi ... pe ...

*Bhaggava, I understand the origin of the world.*

yadabhiñānaṃ tathāgato no anayaṃ āpajjati.

*Directly knowing this, the Realized One does not come to ruin.*

santi, bhaggava, eke samaṇabrāhmaṇā adhiccasamuppannaṃ ācariyakaṃ aggaññaṃ  
paññapenti.

*There are some ascetics and brahmins who describe the origin of the world in their tradition as  
having arisen by chance.*

tyāhaṃ upasaṅkamitvā evaṃ vadāmi:

*I go up to them and say,*

‘saccaṃ kira tumhe āyasmanto adhiccasamuppannaṃ ācariyakaṃ aggaññaṃ  
paññapethā”ti?

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

te ca me evaṃ puṭṭhā ‘āmo”ti paṭijānanti.

*And they answer, ‘Yes’.*

tyāhaṃ evaṃ vadāmi:

*I say to them,*

‘kathamvihitakaṃ pana tumhe āyasmanto adhiccasaṃuppannaṃ ācariyakaṃ aggaññaṃ paññāpethā’ti?

*‘But how do you describe in your tradition that the origin of the world came about by chance?’*

te mayā puṭṭhā na sampāyanti, asaṃpāyantā mamaññeva paṭipucchanti.

*But they cannot answer, and they even question me in return.*

tesāhaṃ puṭṭho byākaromi:

*So I answer them,*

‘saṅtāvuso, asaṅñhasattā nāma devā.

*‘Reverends, there are gods named “non-percipient beings”.*

saṅñhuppadā ca pana te devā tamhā kāyā cavanti.

*When perception arises they pass away from that host of gods.*

thānaṃ kho panetaṃ, āvuso, vijjati yaṃ aṅñataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.

*It’s possible that one of those beings passes away from that host and is reborn in this state of existence.*

itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati.

*Having done so, they go forth from the lay life to homelessness.*

agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim̐ phusati, yathāsamāhite citte taṃ saṅñhuppadāṃ anussarati, tato paraṃ nānussarati’.

*By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.*

so evamāha:

*They say,*

‘adhiccasaṃuppanno attā ca loko ca.

*“The self and the cosmos arose by chance.*

taṃ kissa hetu?

*Why is that?*

ahañhi pubbe nāhosim̐, somhi etarahi ahutvā santatāya pariṇato’ti.

*Because formerly I didn’t exist. Now from not being I’ve changed into being.”*

‘evaṃvihitakaṃ no tumhe āyasmanto adhiccasaṃuppannaṃ ācariyakaṃ aggaññaṃ paññāpethā’ti?

*This is how you describe in your tradition that the origin of the world came about by chance.’*

te evamāhaṃsu:

*They say,*

‘evaṃ kho no, āvuso gotama, suttaṃ yathevāyasmā gotamo āhā’ti.

*‘That is what we have heard, Reverend Gotama, just as you say.’*

aggaññañcāhaṃ, bhaggava, pajānāmi taṅca pajānāmi, tato ca uttaritaraṃ pajānāmi, taṅca pajānaṃ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti vidadā.

*I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.*

yadabhijānaṃ tathāgato no anayaṃ āpajjati.

evaṃvādiṃ kho maṃ, bhaggava, evamakkhāyiṃ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:

*Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim:*



‘viparīto samaṇo gotamo bhikkhavo ca.

*‘The ascetic Gōtama has a distorted perspective, and so have his monks.*

samaṇo gotamo evamāha—

*He says,*

yasmiṃ samaye subhaṃ vimokkhaṃ upasampajja viharati, sabbaṃ tasmīṃ samaye asubhantveva pajānāti”ti.

*“When one enters and remains in the liberation of the beautiful, at that time one only perceives what is ugly.”*

na kho panāhaṃ, bhaggava, evaṃ vadāmi:

*But I don’t say that.*

‘yasmiṃ samaye subhaṃ vimokkhaṃ upasampajja viharati, sabbaṃ tasmīṃ samaye asubhantveva pajānāti”ti.

evaṇca khvāhaṃ, bhaggava, vadāmi:

*I say this:*

‘yasmiṃ samaye subhaṃ vimokkhaṃ upasampajja viharati, subhantveva tasmīṃ samaye pajānāti”ti.

*“When one enters and remains in the liberation of the beautiful, at that time one only perceives what is beautiful.””*

“te ca, bhante, viparītā, ye bhagavantam viparītato dahanti bhikkhavo ca.

*“They are the ones with a distorted perspective, sir, who regard the Buddha and the mendicants in this way.*

evampasanno ahaṃ, bhante, bhagavati. pahoti me bhagavā tathā dhammaṃ desetum, yathā ahaṃ subhaṃ vimokkhaṃ upasampajja vihareyyan”ti.

*Sir, I am quite confident that the Buddha is capable of teaching me so that I can enter and remain in the liberation on the beautiful.”*

“dukkaraṃ kho etaṃ, bhaggava, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena subhaṃ vimokkhaṃ upasampajja viharitum.

*“It’s hard for you to enter and remain in the liberation on the beautiful, since you have a different view, creed, preference, practice, and tradition.*

iṅgha tvam, bhaggava, yo ca te ayaṃ mayi pasādo, tameva tvam sādhu kamanurakkhā”ti.

*Come now, Bhaggava, carefully preserve the confidence that you have in me.”*

“sace taṃ, bhante, mayā dukkaraṃ aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena subhaṃ vimokkhaṃ upasampajja viharitum.

*“If it’s hard for me to enter and remain in the liberation on the beautiful, since I have a different view, creed, preference, practice, and tradition,*

yo ca me ayaṃ, bhante, bhagavati pasādo, tamevāhaṃ sādhu kamanurakkhissāmī”ti.

*I shall carefully preserve the confidence that I have in the Buddha.”*

idamavoca bhagavā.

*That is what the Buddha said.*

attamano bhaggavagotto paribbājako bhagavato bhāsitaṃ abhinandīti.

*Satisfied, the wanderer Bhaggavagotta was happy with what the Buddha said.*

pāthikasuttaṃ niṭṭhitaṃ paṭhamam.