

Cūlasuññatasutta

The Shorter Discourse on Emptiness

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.

Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

Then in the late afternoon, Venerable Ānanda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

“Ekamidaṃ, bhante, samayaṃ bhagavā sakkesu viharati nagarakaṃ nāma sakyānaṃ nigamo.

“Sir, this one time the Buddha was staying in the land of the Sakyans where they have a town named Nagaraka.

Tattha me, bhante, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ:

There I heard and learned this in the presence of the Buddha:

‘suññatāvihārenāhaṃ, ānanda, etarahi bahulaṃ viharāmi’ti.

‘Ānanda, these days I usually practice the meditation on emptiness.’

Kacci metaṃ, bhante, sussutaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ’ti?

I trust I properly heard, learned, attended, and remembered that from the Buddha?”

“Taggha te etaṃ, ānanda, sussutaṃ suggahitaṃ sumanasikataṃ sūpadhāritaṃ.

“Indeed, Ānanda, you properly heard, learned, attended, and remembered that.

Pubbepāhaṃ, ānanda, etarahipi suññatāvihārena bahulaṃ viharāmi.

Now, as before, I usually practice the meditation on emptiness.

Seyyathāpi, ānanda, ayaṃ migāramātupāsādo suñño hatthigavassavaḷavena, suñño jātarūparajātēna, suñño itthipurisasannipātēna atthi cevidaṃ asuññataṃ yadidaṃ—

Consider this stilt longhouse of Migāra's mother. It's empty of elephants, cows, horses, and mares; of gold and money; and of gatherings of men and women.

bhikkhusaṃghaṃ paṭicca ekattaṃ;

There is only this that is not emptiness, namely, the oneness dependent on the mendicant Saṅgha.

evameva kho, ānanda, bhikkhu amanasikaritvā gāmasaṇṇaṃ, amanasikaritvā manussasaṇṇaṃ, araṇṇasaṇṇaṃ paṭicca manasi karoti ekattaṃ.

In the same way, a mendicant—ignoring the perception of the village and the perception of people—focuses on the oneness dependent on the perception of wilderness.

Tassa araṇṇasaṇṇāya cittaṃ pakkhandaṭṭhi pasīdati santiṭṭhanti adhimuccati.

Their mind becomes eager, confident, settled, and decided in that perception of wilderness.

So evaṃ pajānāti:

They understand:

‘ye assu darathā gāmasaṇṇaṃ paṭicca tedha na santi, ye assu darathā manussasaṇṇaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

‘Here there is no stress due to the perception of village or the perception of people.

araṇṇasaṇṇaṃ paṭicca ekattaṃ’ti.

There is only this modicum of stress, namely the oneness dependent on the perception of wilderness.’

So ‘suññamidam saññāgataṃ gāmasaññāyā’ti pajānāti, ‘suññamidam saññāgataṃ manussasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

*They understand: ‘This field of perception is empty of the perception of the village. It is empty of the perception of people.’*

araññasaññam paṭicca ekattan’ti.

*There is only this that is not emptiness, namely the oneness dependent on the perception of wilderness.’*

Iti yañhi kho tattha na hoti tena taṃ suññam samanupassati, yaṃ pana tattha avasitthaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.

*And so they regard it as empty of what is not there, but as to what remains they understand that it is present.*

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

*That’s how emptiness is born in them—genuine, undistorted, and pure.*

Puna caparaṃ, ānanda, bhikkhu amanasikaritvā manussasaññam, amanasikaritvā araññasaññam, pathavisaññam paṭicca manasi karoti ekattaṃ.

*Furthermore, a mendicant—ignoring the perception of people and the perception of wilderness—focuses on the oneness dependent on the perception of earth.*

Tassa pathavisaññāya cittaṃ pakkhandaṭṭhi pasīdati santiṭṭhati adhimuccati.

*Their mind becomes eager, confident, settled, and decided in that perception of earth.*

Seyyathāpi, ānanda, āsabhacammaṃ saṅkusatena suvihataṃ vigatavalikaṃ;

*As a bull’s hide is rid of folds when fully stretched out by a hundred pegs,*

evameva kho, ānanda, bhikkhu yaṃ imissā pathaviyā ukkūlavikkūlaṃ nadīviduggaṃ khāṇukaṇṭakattāṇaṃ pabbatavisamaṃ taṃ sabbam amanasikaritvā pathavisaññam paṭicca manasi karoti ekattaṃ.

*so too, ignoring the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains, they focus on the oneness dependent on the perception of earth.*

Tassa pathavisaññāya cittaṃ pakkhandaṭṭhi pasīdati santiṭṭhati adhimuccati.

*Their mind becomes eager, confident, settled, and decided in that perception of earth.*

So evaṃ pajānāti:

*They understand:*

‘ye assu darathā manussasaññam paṭicca tedha na santi, ye assu darathā araññasaññam paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

*‘Here there is no stress due to the perception of people or the perception of wilderness.*

pathavisaññam paṭicca ekattan’ti.

*There is only this modicum of stress, namely the oneness dependent on the perception of earth.’*

So ‘suññamidam saññāgataṃ manussasaññāyā’ti pajānāti, ‘suññamidam saññāgataṃ araññasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

*They understand: ‘This field of perception is empty of the perception of people. It is empty of the perception of wilderness.*

pathavisaññam paṭicca ekattan’ti.

*There is only this that is not emptiness, namely the oneness dependent on the perception of earth.’*

Iti yañhi kho tattha na hoti tena taṃ suññam samanupassati, yaṃ pana tattha avasitthaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.

*And so they regard it as empty of what is not there, but as to what remains they understand that it is present.*

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

*That’s how emptiness is born in them—genuine, undistorted, and pure.*

Puna caparaṃ, ānanda, bhikkhu amanasikaritvā araṇṇasaññaṃ, amanasikaritvā pathavisaññaṃ, ākāśānañcāyatanasaññaṃ paṭicca manasi karoti ekattaṃ.

*Furthermore, a mendicant—ignoring the perception of wilderness and the perception of earth—focuses on the oneness dependent on the perception of the dimension of infinite space.*

Tassa ākāśānañcāyatanasaññāya cittaṃ pakkhandati pasīdati santīṭṭhati adhimuccati.  
*Their mind becomes eager, confident, settled, and decided in that perception of the dimension of infinite space.*

So evaṃ pajānāti:  
*They understand:*

‘ye assu darathā araṇṇasaññaṃ paṭicca tedha na santi, ye assu darathā pathavisaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—  
*‘Here there is no stress due to the perception of wilderness or the perception of earth.*

ākāśānañcāyatanasaññaṃ paṭicca ekattaṃ’ti.  
*There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite space.’*

So ‘suññaṃ yadidaṃ saññāgataṃ araṇṇasaññāya’ti pajānāti, ‘suññaṃ yadidaṃ saññāgataṃ pathavisaññāya’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—  
*They understand: ‘This field of perception is empty of the perception of wilderness. It is empty of the perception of earth.*

ākāśānañcāyatanasaññaṃ paṭicca ekattaṃ’ti.  
*There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of infinite space.’*

Iti yañhi kho tathā na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tathā avasīṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.  
*And so they regard it as empty of what is not there, but as to what remains they understand that it is present.*

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.  
*That’s how emptiness is born in them—genuine, undistorted, and pure.*

Puna caparaṃ, ānanda, bhikkhu amanasikaritvā pathavisaññaṃ, amanasikaritvā ākāśānañcāyatanasaññaṃ, viññāṇañcāyatanasaññaṃ paṭicca manasi karoti ekattaṃ.  
*Furthermore, a mendicant—ignoring the perception of earth and the perception of the dimension of infinite space—focuses on the oneness dependent on the perception of the dimension of infinite consciousness.*

Tassa viññāṇañcāyatanasaññāya cittaṃ pakkhandati pasīdati santīṭṭhati adhimuccati.  
*Their mind becomes eager, confident, settled, and decided in that perception of the dimension of infinite consciousness.*

So evaṃ pajānāti:  
*They understand:*

‘ye assu darathā pathavisaññaṃ paṭicca tedha na santi, ye assu darathā ākāśānañcāyatanasaññaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—  
*‘Here there is no stress due to the perception of earth or the perception of the dimension of infinite space.*

viññāṇañcāyatanasaññaṃ paṭicca ekattaṃ’ti.  
*There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.’*

So ‘suññaṃ yadidaṃ saññāgataṃ pathavisaññāya’ti pajānāti, ‘suññaṃ yadidaṃ saññāgataṃ ākāśānañcāyatanasaññāya’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—  
*They understand: ‘This field of perception is empty of the perception of earth. It is empty of the perception of the dimension of infinite space.*

viññāṇañcāyatanasaññam paṭicca ekattan'ti.

*There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.'*

Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yaṃ pana tattha avasīṭham hoti tam 'santamidam atthi'ti pajānāti.

*And so they regard it as empty of what is not there, but as to what remains they understand that it is present.*

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

*That's how emptiness is born in them—genuine, undistorted, and pure.*

Puna caparam, ānanda, bhikkhu amanasikaritvā ākāśānañcāyatanasaññam, amanasikaritvā viññāṇañcāyatanasaññam, ākiñcaññāyatanasaññam paṭicca manasi karoti ekattam.

*Furthermore, a mendicant—ignoring the perception of the dimension of infinite space and the perception of the dimension of infinite consciousness—focuses on the oneness dependent on the perception of the dimension of nothingness.*

Tassa ākiñcaññāyatanasaññāya cittam pakkhandati pasīdati santiṭṭhati adhimuccati.

*Their mind becomes eager, confident, settled, and decided in that perception of the dimension of nothingness.*

So evaṃ pajānāti:

*They understand:*

'ye assu darathā ākāśānañcāyatanasaññam paṭicca tedha na santi, ye assu darathā viññāṇañcāyatanasaññam paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

*'Here there is no stress due to the perception of the dimension of infinite space or the perception of the dimension of infinite consciousness.*

ākiñcaññāyatanasaññam paṭicca ekattan'ti.

*There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of nothingness.'*

So 'suññamidam saññāgataṃ ākāśānañcāyatanasaññāya'ti pajānāti, 'suññamidam saññāgataṃ viññāṇañcāyatanasaññāya'ti pajānāti, 'atthi cevidaṃ asuññataṃ yadidaṃ—

*They understand: 'This field of perception is empty of the perception of the dimension of infinite space. It is empty of the perception of the dimension of infinite consciousness.*

ākiñcaññāyatanasaññam paṭicca ekattan'ti.

*There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of nothingness.'*

Iti yañhi kho tattha na hoti tena tam suññam samanupassati, yaṃ pana tattha avasīṭham hoti tam 'santamidam atthi'ti pajānāti.

*And so they regard it as empty of what is not there, but as to what remains they understand that it is present.*

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

*That's how emptiness is born in them—genuine, undistorted, and pure.*

Puna caparam, ānanda bhikkhu amanasikaritvā viññāṇañcāyatanasaññam, amanasikaritvā ākiñcaññāyatanasaññam, nevasaññānāsaññāyatanasaññam paṭicca manasi karoti ekattam.

*Furthermore, a mendicant—ignoring the perception of the dimension of infinite consciousness and the perception of the dimension of nothingness—focuses on the oneness dependent on the perception of the dimension of neither perception nor non-perception.*

Tassa nevasaññānāsaññāyatanasaññāya cittam pakkhandati pasīdati santiṭṭhati adhimuccati.

*Their mind becomes eager, confident, settled, and decided in that perception of the dimension of neither perception nor non-perception.*

So evaṃ pajānāti:

*They understand:*

‘ye assu darathā viññāṇañcāyatanasaññāṃ paṭicca tedha na santi, ye assu darathā ākiñcaññāyatanasaññāṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

*‘Here there is no stress due to the perception of the dimension of infinite consciousness or the perception of the dimension of nothingness.*

nevasaññānāsaññāyatanasaññāṃ paṭicca ekattan’ti.

*There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.’*

So ‘suññamidaṃ saññāgataṃ viññāṇañcāyatanasaññāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ ākiñcaññāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

*They understand: ‘This field of perception is empty of the perception of the dimension of infinite consciousness. It is empty of the perception of the dimension of nothingness.*

nevasaññānāsaññāyatanasaññāṃ paṭicca ekattan’ti.

*There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.’*

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.

*And so they regard it as empty of what is not there, but as to what remains they understand that it is present.*

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

*That’s how emptiness is born in them—genuine, undistorted, and pure.*

Puna caparaṃ, ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanasaññāṃ, amanasikaritvā nevasaññānāsaññāyatanasaññāṃ, animittaṃ cetosamādhim paṭicca manasi karoti ekattaṃ.

*Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart.*

Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

*Their mind becomes eager, confident, settled, and decided in that signless immersion of the heart.*

So evaṃ pajānāti:

*They understand:*

‘ye assu darathā ākiñcaññāyatanasaññāṃ paṭicca tedha na santi, ye assu darathā nevasaññānāsaññāyatanasaññāṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

*‘Here there is no stress due to the perception of the dimension of nothingness or the perception of the dimension of neither perception nor non-perception.*

imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti.

*There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.’*

So ‘suññamidaṃ saññāgataṃ ākiñcaññāyatanasaññāyā’ti pajānāti, ‘suññamidaṃ saññāgataṃ nevasaññānāsaññāyatanasaññāyā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

*They understand: ‘This field of perception is empty of the perception of the dimension of nothingness. It is empty of the perception of the dimension of neither perception nor non-perception.*

imameva kāyaṃ paṭicca saḷāyatanikaṃ jīvitapaccayā’ti.

*There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.’*

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.

*And so they regard it as empty of what is not there, but as to what remains they understand that it is present.*

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā suññatāvakkanti bhavati.

*That’s how emptiness is born in them—genuine, undistorted, and pure.*

Puna caparaṃ, ānanda, bhikkhu amanasikaritvā ākiñcaññāyatanasaññaṃ, amanasikaritvā nevasaññānāsaññāyatanasaññaṃ, animittaṃ cetosamādhim paṭicca manasi karoti ekattaṃ.

*Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart.*

Tassa animitte cetosamādhimhi cittaṃ pakkhandati pasīdati santiṭṭhati adhimuccati.

*Their mind becomes eager, confident, settled, and decided in that signless immersion of the heart.*

So evaṃ pajānāti:

*They understand:*

‘ayampi kho animitto cetosamādhi abhisaṅkhatō abhisañcetaṃ’.

*‘Even this signless immersion of the heart is produced by choices and intentions.’*

‘Yaṃ kho pana kiñci abhisaṅkhattaṃ abhisañcetaṃ tadaniccaṃ nirodhadhammaṃ’ti pajānāti.

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

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.’*

So evaṃ pajānāti:

*They understand:*

‘ye assu darathā kāmāsavaṃ paṭicca tedha na santi, ye assu darathā bhavāsavaṃ paṭicca tedha na santi, ye assu darathā avijjāsavaṃ paṭicca tedha na santi, atthi cevāyaṃ darathamattā yadidaṃ—

*‘Here there is no stress due to the defilements of sensuality, desire to be reborn, or ignorance.*

imameva kāyaṃ paṭicca saḷāyanikaṃ jīvitapaccayā’ti.

*There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.’*

So ‘suññaṃ idaṃ saññāgataṃ kāmāsavenā’ti pajānāti, ‘suññaṃ idaṃ saññāgataṃ bhavāsavenā’ti pajānāti, ‘suññaṃ idaṃ saññāgataṃ avijjāsavenā’ti pajānāti, ‘atthi cevidaṃ asuññataṃ yadidaṃ—

*They understand: ‘This field of perception is empty of the perception of the defilements of sensuality, desire to be reborn, and ignorance.*

imameva kāyaṃ paṭicca saḷāyanikaṃ jīvitapaccayā’ti.

*There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.’*

Iti yañhi kho tattha na hoti tena taṃ suññaṃ samanupassati, yaṃ pana tattha avasiṭṭhaṃ hoti taṃ ‘santamidaṃ atthi’ti pajānāti.

*And so they regard it as empty of what is not there, but as to what remains they understand that it is present.*

Evampissa esā, ānanda, yathābhuccā avipallatthā parisuddhā paramānuttarā suññatāvakkanti bhavati.

*That’s how emptiness is born in them—genuine, undistorted, and pure.*

Yepi hi keci, ānanda, atītamaddhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharimṣu, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharimṣu.

*Whatever ascetics and brahmins enter and remain in the pure, ultimate, supreme emptiness—whether in the past, future, or present—all of them enter and remain in this same pure, ultimate, supreme emptiness.*

Yepi hi keci, ānanda, anāgataṃ addhānaṃ samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissanti.

Yepi hi keci, ānanda, etarahi samaṇā vā brāhmaṇā vā parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti, sabbe te imaṃyeva parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharanti.

Tasmātiha, ānanda, ‘parisuddhaṃ paramānuttaraṃ suññataṃ upasampajja viharissāmā’ti—

*So, Ānanda, you should train like this: ‘We will enter and remain in the pure, ultimate, supreme emptiness.’*

evañhi vo, ānanda, sikkhitabban’ti.

*That’s how you should train.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.

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

Cūlasuññatasuttaṃ niṭṭhitaṃ paṭhamam.

Mahāsuññatasutta

The Longer Discourse on Emptiness

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme.

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya kapilavatthum piṇḍāya pāvisi.

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

Kapilavatthusmiṃ piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapaṭikkanto yena kāḷākhemakassa sakkassa vihāro tenupasaṅkami divāvihārāya.

He wandered for alms in Kapilavatthu. After the meal, on his return from alms-round, he went to the dwelling of Kālākhemaka the Sakyan for the day's meditation.

Tena kho pana samayena kāḷākhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni honti.

Now at that time several resting places had been spread out at Kālākhemaka's dwelling.

Addasā kho bhagavā kāḷākhemakassa sakkassa vihāre sambahulāni senāsanāni paññattāni.

The Buddha saw this,

Disvāna bhagavato etadahosi:

and wondered,

“sambahulāni kho kāḷākhemakassa sakkassa vihāre senāsanāni paññattāni.

“Several resting places have been spread out;

Sambahulā nu kho idha bhikkhū viharanti”ti.

are there several mendicants living here?”

Tena kho pana samayena āyasmā ānando sambahulehi bhikkhūhi saddhiṃ ghaṭāya sakkassa vihāre cīvarakammaṃ karoti.

Now at that time Venerable Ānanda, together with several other mendicants, was making robes in Ghaṭa the Sakyan's dwelling.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena ghaṭāya sakkassa vihāro tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Then in the late afternoon, the Buddha came out of retreat and went to Ghaṭa's dwelling, where he sat on the seat spread out

Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

and said to Venerable Ānanda,

“sambahulāni kho, ānanda, kāḷākhemakassa sakkassa vihāre senāsanāni paññattāni.

“Several resting places have been spread out at Kālākhemaka's dwelling;

Sambahulā nu kho ettha bhikkhū viharanti”ti?

are several mendicants living there?”

“Sambahulāni, bhante, kāḷākhemakassa sakkassa vihāre senāsanāni paññattāni.

Sambahulā bhikkhū ettha viharanti.

“Indeed there are, sir.

Cīvarakārasamayo no, bhante, vattatī”ti.

It's currently the time for making robes.”



“Na kho, ānanda, bhikkhu sobhati saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito.

*“Ānanda, a mendicant doesn’t shine who enjoys company and groups, who loves them and likes to enjoy them.*

So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito yaṃ taṃ nekkhammasukham pavivekasukham upasamasukham sambodhisukham tassa sukhassa nikāmalābhī bhavissati akicchalābhī akasiralābhī—netam thānam vijjati.

*It’s simply not possible that such a mendicant will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty.*

Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakattho viharati tassetam bhikkhuno pāṭikaṅkham yaṃ taṃ nekkhammasukham pavivekasukham upasamasukham sambodhisukham tassa sukhassa nikāmalābhī bhavissati akicchalābhī akasiralābhī—thānametam vijjati.

*But you should expect that a mendicant who lives alone, withdrawn from the group, will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty. That is possible.*

So vatānanda, bhikkhu saṅgaṇikārāmo saṅgaṇikarato saṅgaṇikārāmatam anuyutto gaṇārāmo gaṇarato gaṇasammudito sāmāyikaṃ vā kantaṃ cetovimuttiṃ upasampajja viharissati asāmāyikaṃ vā akuppanti—netam thānam vijjati.

*Indeed, Ānanda, it is not possible that a mendicant who enjoys company will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable.*

Yo ca kho so, ānanda, bhikkhu eko gaṇasmā vūpakattho viharati tassetam bhikkhuno pāṭikaṅkham sāmāyikaṃ vā kantaṃ cetovimuttiṃ upasampajja viharissati asāmāyikaṃ vā akuppanti—thānametam vijjati.

*But it is possible that a mendicant who lives alone, withdrawn from the group will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable.*

Nāhaṃ, ānanda, ekaṃ rūpampi samanupassāmi yattha rattassa yathābhiratassa rūpassa vipariṇāmaññathābhāvā na uppajjeyyūṃ sokaparidevadukkhadomanassūpāyāsā.

*Ānanda, I do not see even a single sight which, with its decay and perishing, would not give rise to sorrow, lamentation, pain, sadness, and distress in someone who has desire and lust for it.*

Ayaṃ kho panānanda, vihāro tathāgatena abhisambuddho yadidaṃ—

*But the Realized One woke up to this meditation, namely*

sabbanimittānaṃ amanasikārā ajjhataṃ suññataṃ upasampajja viharitaṃ.

*to enter and remain in emptiness internally by not focusing on any signs.*

Tatra ce, ānanda, tathāgataṃ iminā vihārena viharantaṃ bhavanti upasaṅkamtāro bhikkhū bhikkhuniyo upāsakā upāsikāyo rājāno rājamahāmattā titthiyā titthiyasāvakā.

*Now, suppose that while the Realized One is practicing this meditation, monks, nuns, laymen, laywomen, rulers and their ministers, founders of religious sects, and their disciples go to visit him.*

Tatrānanda, tathāgato vivekaninneneva cittena vivekaṇeṇa vivekapabbhārena vūpakatthena nekkhammābhiratena byantībhūtena sabbaso āsavatthānīyehi dhammehi aññadatthu uyyojanikaṭṭhasammuttāmyeva kathaṃ kattā hoti.

*In that case, with a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, he invariably gives each of them a talk emphasizing the topic of dismissal.*

Tasmātihānanda, bhikkhu cepi ākaṅkheyya:

*Therefore, if a mendicant might wish:*

‘ajjhataṃ suññataṃ upasampajja vihareyyan’ti, tenānanda, bhikkhunā ajjhataṃveva cittaṃ saṇṭhapetabbaṃ sannisādetabbaṃ ekodi kātappaṃ samādahātabbaṃ.

*‘May I enter and remain in emptiness internally!’ So they should still, settle, unify, and immerse their mind in samādhi internally.*

Kathañcānanda, bhikkhu ajjhataṃveva cittaṃ saṇṭhapeti sannisādeti ekodiṃ karoti samādahati?

*And how does a mendicant still, settle, unify, and immerse their mind in samādhi internally?*

Idhānanda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi ... pe ...  
paṭhamam jhānam upasampajja viharati ... pe ...

*It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...*

dutiyaṃ jhānam ...

*second absorption ...*

tatiyaṃ jhānam ...

*third absorption ...*

catutthaṃ jhānam upasampajja viharati.

*fourth absorption.*

Evam kho, ānanda, bhikkhu ajjhataṃveva cittaṃ saṇṭhapeti sannisādeti ekodiṃ karoti samādahati.

*That’s how a mendicant stills, settles, unifies, and immerses their mind in samādhi internally.*

So ajjhataṃ suññataṃ manasi karoti.

*They focus on emptiness internally,*

Tassa ajjhataṃ suññataṃ manasikaroto suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.

*but their mind isn’t eager, confident, settled, and decided.*

Evam santametaṃ, ānanda, bhikkhu evaṃ pajānāti:

*In that case, they understand:*

‘ajjhataṃ suññataṃ kho me manasikaroto ajjhataṃ suññatāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati’ti.

*‘I am focusing on emptiness internally, but my mind isn’t eager, confident, settled, and decided.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

So bahiddhā suññataṃ manasi karoti ... pe ...

*They focus on emptiness externally ...*

so ajjhatabhiddhā suññataṃ manasi karoti ... pe ...

*They focus on emptiness internally and externally ...*

so āneñjaṃ manasi karoti.

*They focus on the imperturbable,*

Tassa āneñjaṃ manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati.

*but their mind isn’t eager, confident, settled, and decided.*

Evam santametaṃ, ānanda, bhikkhu evaṃ pajānāti:

*In that case, they understand:*

‘āneñjaṃ kho me manasikaroto āneñjāya cittaṃ na pakkhandati nappasīdati na santiṭṭhati na vimuccati’ti.

*‘I am focusing on the imperturbable internally, but my mind isn’t eager, confident, settled, and decided.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Tenānanda, bhikkhunā tasmimyeva purimasmim samādhinimitte ajjhataṃveva cittaṃ saṇṭhapetabbaṃ sannisādetabbaṃ ekodi kātabbaṃ samādahātabbaṃ.

*Then that mendicant should still, settle, unify, and immerse their mind in samādhi internally using the same meditation subject as a basis of immersion that they used before.*

So ajjhataṃ suññataṃ manasi karoti.

*They focus on emptiness internally,*

Tassa ajjhataṃ suññataṃ manasikaroto ajjhataṃ suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

*and their mind is eager, confident, settled, and decided.*

Evam santametaṃ, ānanda, bhikkhu evaṃ pajānāti:

*In that case, they understand:*

‘ajjhataṃ suññataṃ kho me manasikaroto ajjhataṃ suññatāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati’ ti.

*‘I am focusing on emptiness internally, and my mind is eager, confident, settled, and decided.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

So bahiddhā suññataṃ manasi karoti ... pe ...

*They focus on emptiness externally ...*

so ajjhatabhiddhā suññataṃ manasi karoti ... pe ...

*They focus on emptiness internally and externally ...*

so āneñjaṃ manasi karoti.

*They focus on the imperturbable,*

Tassa āneñjaṃ manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.

*and their mind is eager, confident, settled, and decided.*

Evam santametaṃ, ānanda, bhikkhu evaṃ pajānāti:

*In that case, they understand:*

‘āneñjaṃ kho me manasikaroto āneñjāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati’ ti.

*‘I am focusing on the imperturbable, and my mind is eager, confident, settled, and decided.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato caṅkamāya cittaṃ namati, so caṅkamati:

*While a mendicant is practicing such meditation, if their mind inclines to walking, they walk, thinking:*

‘evaṃ maṃ caṅkamantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāsavissanti’ ti.

*‘While I’m walking, bad, unskillful qualities of desire and aversion will not overwhelm me.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato ṭhānāya cittaṃ namati, so tiṭṭhati:

*While a mendicant is practicing such meditation, if their mind inclines to standing, they stand, thinking:*

‘evaṃ maṃ ṭhitaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāsavissanti’ ti.

*‘While I’m standing, bad, unskillful qualities of desire and aversion will not overwhelm me.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato nisajjāya cittaṃ namati, so nisīdati:

*While a mendicant is practicing such meditation, if their mind inclines to sitting, they sit, thinking:*

‘evaṃ maṃ nisinnaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissanti’<sup>ti</sup>.

*‘While I’m sitting, bad, unskillful qualities of desire and aversion will not overwhelm me.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato sayanāya cittaṃ namati, so sayati:

*While a mendicant is practicing such meditation, if their mind inclines to lying down, they lie down, thinking:*

‘evaṃ maṃ sayantaṃ nābhijjhādomanassā pāpakā akusalā dhammā anvāssavissanti’<sup>ti</sup>.

*‘While I’m lying down, bad, unskillful qualities of desire and aversion will not overwhelm me.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato kathāya cittaṃ namati, so:

*While a mendicant is practicing such meditation, if their mind inclines to talking, they think:*

‘yāyaṃ kathā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, seyyathidaṃ—rājakathā corakathā mahāmatthakathā senākathā bhayakathā yuddhakathā annakathā pānakathā vatthakathā sayanakathā mālākathā gandhakathā nātikathā yānakathā gāmakathā nigamakathā nagarakathā janapadakathā itthikathā surākathā visikhākathā kumbhatthānakathā pubbapetakathā nānattakathā lokakkhāyikā samuddakkhāyikā itibhavābhavakathā iti vā iti—evarūpiṃ kathaṃ na kathessāmi’<sup>ti</sup>.

*‘I will not engage in the kind of speech that is low, crude, ordinary, ignoble, and pointless. Such speech doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Namely: talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Yā ca kho ayaṃ, ānanda, kathā abhisallekhikā cetovinīvaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati, seyyathidaṃ—appicchakathā santutthikathā pavivekakathā asaṃsaggakathā vīriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā iti: ‘evarūpiṃ kathaṃ kathessāmi’<sup>ti</sup>.

*‘But I will engage in speech about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Tassa ce, ānanda, bhikkhuno iminā vihārena viharato vitakkāya cittaṃ namati, so:

*While a mendicant is practicing such meditation, if their mind inclines to thinking, they think:*

‘ye te vitakkā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattanti, seyyathidaṃ—kāmavitakko byāpādavitakko vihiṃsāvitakko iti evarūpe vitakke na vitakkessāmi’ti.

*‘I will not think the kind of thought that is low, crude, ordinary, ignoble, and pointless. Such thoughts don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, sensual, malicious, or cruel thoughts.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Ye ca kho ime, ānanda, vitakkā ariyā niyyānikā niyyanti takkarassa sammādukkhakkhayāya, seyyathidaṃ—nekkhammavitakko abyāpādavitakko avihiṃsāvitakko iti: ‘evarūpe vitakke vitakkessāmi’ti.

*‘But I will think the kind of thought that is noble and emancipating, and brings one who practices it to the complete ending of suffering. That is, thoughts of renunciation, good will, and harmlessness.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Pañca kho ime, ānanda, kāmaguṇā.

*There are these five kinds of sensual stimulation.*

Katame pañca?

*What five?*

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

*Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.*

sotaviññeyyā saddā ...

*Sounds known by the ear ...*

ghānaviññeyyā gandhā ...

*Smells known by the nose ...*

jivhāviññeyyā rasā ...

*Tastes known by the tongue ...*

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā—

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

ime kho, ānanda, pañca kāmaguṇā.

*These are the five kinds of sensual stimulation.*

Yattha bhikkhunā abhikkhaṇaṃ sakaṃ cittaṃ paccavekkhitabbaṃ:

*So you should regularly check your own mind:*

‘atthi nu kho me imesu pañcasu kāmaguṇesu aññatarasmiṃ vā aññatarasmiṃ vā āyatane uppajjati cetaso samudācāro’ti?

*‘Does my mind take an interest in any of these five kinds of sensual stimulation?’*

Sace, ānanda, bhikkhu paccavekkhamāno evaṃ pajānāti:

*Suppose that, upon checking, a mendicant knows this:*

‘atthi kho me imesu pañcasu kāmaguṇesu aññatarasmiṃ vā aññatarasmiṃ vā āyatane uppajjati cetaso samudācāro’ti,

*‘My mind does take an interest.’*

evaṃ santametam, ānanda, bhikkhu evaṃ pajānāti:

*In that case, they understand:*

‘yo kho imesu pañcasu kāmaguṇesu chandarāgo so me nappahīno’ti.

*‘I have not given up desire and greed for the five kinds of sensual stimulation.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Sace panānanda, bhikkhu paccavekkhamāno evaṃ pajānāti:

*But suppose that, upon checking, a mendicant knows this:*

‘natthi kho me imesu pañcasu kāmagaṇesu aññatarasmim vā aññatarasmim vā āyatane uppajjati cetaso samudācāro’ti,

*‘My mind does not take an interest.’*

evaṃ santametam, ānanda, bhikkhu evaṃ pajānāti:

*In that case, they understand:*

‘yo kho imesu pañcasu kāmagaṇesu chandarāgo so me pahīno’ti.

*‘I have given up desire and greed for the five kinds of sensual stimulation.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Pañca kho ime, ānanda, upādānakkhandhā yattha bhikkhunā udayabbayānupassinā vihātabbam:

*A mendicant should meditate observing rise and fall in these five grasping aggregates:*

‘iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo,

*‘Such is form, such is the origin of form, such is the ending of form.*

iti vedanā ...

*Such is feeling ...*

iti saññā ...

*Such is perception ...*

iti saṅkhārā ...

*Such are choices ...*

iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo’ti.

*Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’*

Tassa imesu pañcasu upādānakkhandhesu udayabbayānupassinō viharato yo pañcasu upādānakkhandhesu asmimāno so pahīyati.

*As they do so, they give up the conceit ‘I am’ regarding the five grasping aggregates.*

Evaṃ santametam, ānanda, bhikkhu evaṃ pajānāti:

*In that case, they understand:*

‘yo kho imesu pañcasu upādānakkhandhesu asmimāno so me pahīno’ti.

*‘I have given up the conceit “I am” regarding the five grasping aggregates.’*

Itiha tattha sampajāno hoti.

*In this way they are aware of the situation.*

Ime kho te, ānanda, dhammā ekantakusalā kusalāyātikā ariyā lokuttarā anavakkantā pāpimatā.

*These principles are entirely skillful, with skillful outcomes; they are noble, transcendent, and inaccessible to the Wicked One.*

Tam kiṃ maññasi, ānanda,

*What do you think, Ānanda?*

kaṃ atthavasam sampassamāno arahati sāvako satthāraṃ anubandhituṃ api paṇujjamāno’ti?

*For what reason would a disciple value following the Teacher, even if sent away?’*

“Bhagavaṃmūlakā no, bhante, dhammā bhagavaṃnnettikā bhagavaṃpaṭisaraṇā.

Sādhū vata, bhante, bhagavantamyeva paṭibhātu etassa bhāsitaṃ attho. Bhagavato sutvā bhikkhū dhāressanti’ti.

*“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”*

“Na kho, ānanda, arahati sāvako satthāraṃ anubandhituṃ, yadidaṃ suttaṃ geyyaṃ veyyākaraṇaṃ tassa hetu.

*“A disciple should not value following the Teacher for the sake of statements, songs, or discussions.*

Taṃ kissa hetu?

*Why is that?*

Dīgharattassa hi te, ānanda, dhammā sutā dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.

*Because for a long time you have learned the teachings, remembering them, reciting them, mentally scrutinizing them, and understanding them with right view.*

Yā ca kho ayaṃ, ānanda, kathā abhisallekhikā cetovinīvaraṇasappāyā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati, seyyathidaṃ—appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā silakathā sāmādhikathā paññākathā vimuttikathā vimuttiñāṇadassanakathā—evarūpiyā kho, ānanda, kathāya hetu arahati sāvako satthāraṃ anubandhituṃ api pañujjamāno.

*But a disciple should value following the Teacher, even if asked to go away, for the sake of talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.*

Evaṃ sante kho, ānanda, ācariyūpaddavo hoti, evaṃ sante antevāsūpaddavo hoti, evaṃ sante brahmacārūpaddavo hoti.

*This being so, Ānanda, there is a peril for the teacher, a peril for the student, and a peril for a spiritual practitioner.*

Kathañcānanda, ācariyūpaddavo hoti?

*And how is there a peril for the teacher?*

Idhānanda, ekacco satthā vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.

*It's when some teacher frequents 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.*

Tassa tathāvūpakatṭhassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva jānapadā ca.

*While meditating withdrawn, they're visited by a stream of brahmins and householders of the city and country.*

So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca mucchaṃ nikāmayati, gedhaṃ āpajjati, āvattati bāhullāya.

*When this happens, they enjoy infatuation, fall into greed, and return to indulgence.*

Ayaṃ vuccatānanda, upaddavo ācariyo.

*This teacher is said to be imperiled by the teacher's peril.*

Ācariyūpaddavena avadhiṃsu naṃ pāpakā akusalā dhammā saṃkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijāmaraniyā.

*They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.*

Evaṃ kho, ānanda, ācariyūpaddavo hoti.

*That's how there is a peril for the teacher.*

Kathañcānanda, antevāsūpaddavo hoti?

*And how is there a peril for the student?*

Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno

*It's when the student of a teacher, emulating their teacher's fostering of seclusion,*

vivittam senāsanam bhajati araṇṇam rukkhamūlam pabbatam kandaram giriguham  
susānam vanapattham abbhokāsam palālapuṇjam.

*frequently 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.*

Tassa tathāvūpakatthassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva  
jānapadā ca.

*While meditating withdrawn, they're visited by a stream of brahmins and householders of the  
city and country.*

So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca muccham  
nikāmayati, gedham āpajjati, āvattati bāhullāya.

*When this happens, they enjoy infatuation, fall into greed, and return to indulgence.*

Ayam vuccatānanda, upaddavo antevāsī.

*This student is said to be imperiled by the student's peril.*

Antevāsūpaddavena avadhiṃsu nam pāpakā akusalā dhammā saṅkilesikā  
ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaraniyā.

*They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful,  
resulting in suffering and future rebirth, old age, and death.*

Evam kho, ānanda, antevāsūpaddavo hoti.

*That's how there is a peril for the student.*

Kathañcānanda, brahmacārūpaddavo hoti?

*And how is there a peril for a spiritual practitioner?*

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

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

So vivittam senāsanam bhajati araṇṇam rukkhamūlam pabbatam kandaram  
giriguham susānam vanapattham abbhokāsam palālapuṇjam.

*He frequents 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.*

Tassa tathāvūpakatthassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva  
jānapadā ca.

*While meditating withdrawn, he's visited by a stream of brahmins and householders of the city  
and country.*

So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca na  
muccham nikāmayati, na gedham āpajjati, na āvattati bāhullāya.

*When this happens, he doesn't enjoy infatuation, fall into greed, and return to indulgence.*

Tasseva kho panānanda, satthu sāvako tassa satthu vivekamanubrūhayamāno

*But a disciple of this teacher, emulating their teacher's fostering of seclusion,*

vivittam senāsanam bhajati araṇṇam rukkhamūlam pabbatam kandaram giriguham  
susānam vanapattham abbhokāsam palālapuṇjam.

*frequently 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.*

Tassa tathāvūpakatthassa viharato anvāvattanti brāhmaṇagahapatikā negamā ceva  
jānapadā ca.

*While meditating withdrawn, they're visited by a stream of brahmins and householders of the  
city and country.*

So anvāvattantesu brāhmaṇagahapatikesu negamesu ceva jānapadesu ca muccham  
nikāmayati, gedham āpajjati, āvattati bāhullāya.

*When this happens, they enjoy infatuation, fall into greed, and return to indulgence.*



Ayaṃ vuccatānanda, upaddavo brahmacārī.

*This spiritual practitioner is said to be imperiled by the spiritual practitioner's peril.*

Brahmacārūpaddavena avadhiṃsu naṃ pāpakā akusalā dhammā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatīṃ jātijarāmarañiyā.

*They're ruined by bad, unskillful qualities that are corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death.*

Evam kho, ānanda, brahmacārūpaddavo hoti.

*That's how there is a peril for the spiritual practitioner.*

Tatrānanda, yo cevāyaṃ ācariyūpaddavo, yo ca antevāsūpaddavo ayaṃ tehi brahmacārūpaddavo dukkhavipākataro ceva kaṭukavipākataro ca, api ca vinipātāya saṃvattati.

*And in this context, Ānanda, as compared to the peril of the teacher or the student, the peril of the spiritual practitioner has more painful, bitter results, and even leads to the underworld.*

Tasmātiha maṃ, ānanda, mittavatāya samudācaratha, mā sapattavatāya.

*So, Ānanda, treat me as a friend, not as an enemy.*

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāya.

*That will be for your lasting welfare and happiness.*

Kathañcānanda, satthāraṃ sāvakaṃ sapattavatāya samudācaranti, no mittavatāya?

*And how do disciples treat their Teacher as an enemy, not a friend?*

Idhānanda, satthā sāvakanāṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

*It's when the Teacher teaches the Dhamma out of kindness and compassion:*

‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.

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

Tassa sāvakaṃ na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upatthapenti, vakkamma ca satthusāsanaṃ vattanti.

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

Evam kho, ānanda, satthāraṃ sāvakaṃ sapattavatāya samudācaranti, no mittavatāya.

*That's how the disciples treat their Teacher as an enemy, not a friend.*

Kathañcānanda, satthāraṃ sāvakaṃ mittavatāya samudācaranti, no sapattavatāya?

*And how do disciples treat their Teacher as a friend, not an enemy?*

Idhānanda, satthā sāvakanāṃ dhammaṃ deseti anukampako hitesī anukampaṃ upādāya:

*It's when the Teacher teaches the Dhamma out of kindness and compassion:*

‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.

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

Tassa sāvakaṃ sussūsanti, sotaṃ odahanti, aññā cittaṃ upatthapenti, na ca vakkamma satthusāsanaṃ vattanti.

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

Evam kho, ānanda, satthāraṃ sāvakaṃ mittavatāya samudācaranti, no sapattavatāya.

*That's how the disciples treat their Teacher as a friend, not an enemy.*

Tasmātiha maṃ, ānanda, mittavatāya samudācaratha, mā sapattavatāya.

*So, Ānanda, treat me as a friend, not as an enemy.*

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāya.

*That will be for your lasting welfare and happiness.*

Na vo ahaṃ, ānanda, tathā parakkamissāmi yathā kumbhakāro āmake āmakamatte.

*I shall not mollycoddle you like a potter with their damp, unfired pots.*

Niggayha niggayhāhaṃ, ānanda, vakkhāmi;  
*I shall speak, pushing you again and again,*

pavayha pavayha, ānanda, vakkhāmi.  
*pressing you again and again.*

Yo sāro so ṭhassatī”ti.  
*The core will stand the test.”*

Idamavoca bhagavā.  
*That is what the Buddha said.*

Attamano āyasmā ānando bhagavato bhāsitam abhinandīti.  
*Satisfied, Venerable Ānanda was happy with what the Buddha said.*

Mahāsuññatasuttaṃ nitṭhitam dutiyaṃ.

Acchariyaabbhutasutta

Incredible and Amazing

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhantaṃ piṇḍapāṭapaṭikkantānaṃ upatthānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

Then after the meal, on return from alms-round, several senior mendicants sat together in the pavilion and this discussion came up among them:

“acchariyaṃ, āvuso, abbhutaṃ, āvuso. Tathāgatassa mahiddhikatā mahānubhāvata,

“It's incredible, reverends, it's amazing, the power and might of a Realized One!

yatra hi nāma tathāgato atīte buddhe parinibbute chinnaṇapañce chinnavatume pariyādinnavatte sabbaḍakkhavitivatte jānissati:

For he is able to know the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering.

‘evaṃjaccā te bhagavanto ahesuṃ’ itipi, ‘evaṃnāmā te bhagavanto ahesuṃ’ itipi, ‘evaṃgottā te bhagavanto ahesuṃ’ itipi, ‘evaṃsīlā te bhagavanto ahesuṃ’ itipi, ‘evaṃdhammā te bhagavanto ahesuṃ’ itipi, ‘evaṃpaññā te bhagavanto ahesuṃ’ itipi, ‘evaṃvihārī te bhagavanto ahesuṃ’ itipi, ‘evaṃvimuttā te bhagavanto ahesuṃ’ itipi”ti.

He knows the caste they were born in, and also their names, clans, conduct, teaching, wisdom, meditation, and freedom.”

Evam vutte, āyasmā ānando te bhikkhū etadavoca:

When they said this, Venerable Ānanda said,

“acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca;

“The Realized Ones are incredible, reverends, and they have incredible qualities.

abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā”ti.

They're amazing, and they have amazing qualities.”

Ayañca hidaṃ tesam bhikkhūnaṃ antarākathā vippakatā hoti.

But this conversation among those mendicants was left unfinished.

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

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

Nisajja kho bhagavā bhikkhū āmantesi:

and addressed the mendicants:

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?

“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

“Idha, bhante, amhākaṃ pacchābhantaṃ piṇḍapāṭapaṭikkantānaṃ upatthānasālāyaṃ sannisinnānaṃ sannipatitānaṃ ayamantarākathā udapādi:

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said,

‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa mahiddhikatā mahānubhāvata, yatra hi nāma tathāgato atīte buddhe parinibbute chinnaṇapañce chinnavatume pariyādinnavatte sabbaḍakkhavitivatte jānissati—

evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā ... evaṅgottā ... evaṃsīlā ...  
evaṃdhammā ... evaṃpaññā ... evaṃvihārī ... evaṃvimuttā te bhagavanto ahesuṃ  
itipi'ti. Evaṃ vutte, bhante, āyasmā ānando amhe etadavoca:

‘acchariyā ceva, āvuso, tathāgatā acchariyadhammasamannāgatā ca;

abbhutā ceva, āvuso, tathāgatā abbhutadhammasamannāgatā cā'ti.

Ayaṃ kho no, bhante, antarākathā vippakatā; atha bhagavā anuppatto'ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“tasmātiha taṃ, ānanda, bhiyyoso mattāya paṭibhantu tathāgatassa acchariyā  
abbhutadhammā”ti.

*“Well then, Ananda, say some more about the incredible and amazing qualities of the Realized One.”*

“Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*“Sir, I have heard and learned this in the presence of the Buddha:*

‘sato sampajāno, ānanda, bodhisatto tusitaṃ kāyaṃ upapajjī’ti.

*‘Mindful and aware, the being intent on awakening was reborn in the host of Joyful Gods.’*

Yampi, bhante, sato sampajāno bodhisatto tusitaṃ kāyaṃ upapajji idampāhaṃ,  
bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (1)

*This I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘sato sampajāno, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti.

*‘Mindful and aware, the being intent on awakening remained in the host of Joyful Gods.’*

Yampi, bhante, sato sampajāno bodhisatto tusite kāye aṭṭhāsi idampāhaṃ, bhante,  
bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (2)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘yāvātāyukaṃ, ānanda, bodhisatto tusite kāye aṭṭhāsī’ti.

*‘For the whole of that life, the being intent on awakening remained in the host of Joyful Gods.’*

Yampi, bhante, yāvātāyukaṃ bodhisatto tusite kāye aṭṭhāsi idampāhaṃ, bhante,  
bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (3)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘sato sampajāno, ānanda, bodhisatto tusitā, kāyā cavitvā mātukucchiṃ okkamī’ti.

*‘Mindful and aware, the being intent on awakening passed away from the host of Joyful Gods and was conceived in his mother’s womb.’*

Yampi, bhante, sato sampajāno bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkami  
idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (4)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘yadā, ānanda, bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamati,  
*‘When the being intent on awakening passes away from the host of Joyful Gods, he is  
conceived in his mother’s womb.*

atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya  
sadevamanussāya appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ  
devānubhāvaṃ.

*And then—in this world with its gods, Māras and Brahmās, this population with its ascetics  
and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the  
glory of the gods.*

Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā, yatthapime  
candimasūriyā evamamahiddhikā evamamahānubhāvā ābhāya nānubhonti tatthapi  
appamāṇo uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

*Even in the boundless desolation of interstellar space—so utterly dark that even the light of the  
moon and the sun, so mighty and powerful, makes no impression—an immeasurable,  
magnificent light appears, surpassing the glory of the gods.*

Yepi tattha sattā upapannā tepi tenobhāsena aññaṃaññaṃ sañjānanti—aññepi kira,  
bho, santi sattā idhūpapannāti.

*And even the sentient beings reborn there recognize each other by that light: “So, it seems  
other sentient beings have been reborn here!”*

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati appamāṇo  
ca uḷāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ’ti.

*And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light  
appears in the world, surpassing the glory of the gods.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ  
abbhutadhammaṃ dhāremi. (5)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, cattāro devaputtā catuddisaṃ  
ārakkhāya upagacchanti—mā naṃ bodhisattaṃ vā bodhisattamātaraṃ vā manusso  
vā amanusso vā koci vā vihethe’sī’ti.

*‘When the being intent on awakening is conceived in his mother’s belly, four deities approach  
to guard the four directions, so that no human or non-human or anyone at all shall harm the  
being intent on awakening or his mother.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ  
abbhutadhammaṃ dhāremi. (6)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, pakatiyā sīlavatī  
bodhisattamātā hoti viratā paṇātipātā viratā adinnādānā viratā kāmesumicchācārā  
viratā musāvādā viratā surāmerayamajjapamādaṭṭhānā’ti.

*‘When the being intent on awakening is conceived in his mother’s belly, she becomes naturally  
ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and  
alcoholic drinks that cause negligence.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ  
abbhutadhammaṃ dhāremi. (7)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu purisesu mānasaṃ uppajjati kāmaguṇūpasamhitam, anatikkaṃanīyā ca bodhisattamātā hoti kenaci purisena rattacittenā’ti.

*‘When the being intent on awakening is conceived in his mother’s belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (8)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam:

*I have learned this in the presence of the Buddha:*

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, lābhinī bodhisattamātā hoti pañcannaṃ kāmaguṇānaṃ. Sā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāreti’ti.

*‘When the being intent on awakening is conceived in his mother’s belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (9)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam:

*I have learned this in the presence of the Buddha:*

‘yadā, ānanda, bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādhō uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccāṅgaṃ ahīnindriyaṃ.

*‘When the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.’*

Seyyathāpi, ānanda, maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato. Tatrāssa suttam āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttam vā.

*Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. And it was strung with a thread of blue, yellow, red, white, or golden brown.*

Tamenam cakkhumā puriso hatthe karitvā paccavekkheyya—ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso superikammakato, tatridaṃ suttam āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttam vāti.

*And someone with good eyesight were to take it in their hand and examine it: “This beryl gem is naturally beautiful, eight-faceted, well-worked. And it’s strung with a thread of blue, yellow, red, white, or golden brown.”*

Evameva kho, ānanda, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādhō uppajjati; sukhinī bodhisattamātā hoti akilantakāyā; bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccāṅgaṃ ahīnindriyaṃ’ti.

*In the same way, when the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremi. (10)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metam, bhante, bhagavato sutam, sammukhā paṭiggahitam:

*I have learned this in the presence of the Buddha:*

‘sattāhajāte, ānanda, bodhisatte bodhisattamātā kālaṃ karoti, tusitaṃ kāyaṃ upapajjati’ti.

*‘Seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ  
abbhutadhammaṃ dhāremi. (11)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘yathā kho panānanda, aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā  
pariharitvā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Daseva māsāni  
bodhisattaṃ bodhisattamātā kucchinā pariharitvā vijāyati’<sup>ti</sup>.

*‘Other women carry the infant in the womb for nine or ten months before giving birth. Not so the mother of the being intent on awakening. She gives birth after exactly ten months.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ  
abbhutadhammaṃ dhāremi. (12)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘yathā kho panānanda, aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ  
bodhisattaṃ bodhisattamātā vijāyati. Thitāva bodhisattaṃ bodhisattamātā vijāyati’<sup>ti</sup>.

*‘Other women give birth while sitting or lying down. Not so the mother of the being intent on awakening. She only gives birth standing up.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ  
abbhutadhammaṃ dhāremi. (13)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, devā naṃ paṭhamam  
paṭiggaṇhanti pacchā manussā’<sup>ti</sup>.

*‘When the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ  
abbhutadhammaṃ dhāremi. (14)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, appattova bodhisatto  
pathavim hoti, cattāro naṃ devaputtā paṭiggahetvā mātu purato ṭhapenti—attamanā,  
devi, hohi; mahesakkho te putto uppanno’<sup>ti</sup>.

*‘When the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four deities receive him and place him before his mother, saying: “Rejoice, O Queen! An illustrious son is born to you.”’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ  
abbhutadhammaṃ dhāremi. (15)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metāṃ, bhante, bhagavato sutāṃ, sammukhā paṭiggahitaṃ:

*I have learned this in the presence of the Buddha:*

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati  
amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci  
asucinā suddho visado.

*‘When the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.’*

Seyyathāpi, ānanda, maṇiratanam kāsike vatthe nikkhittam neva maṇiratanam kāsikam vattham makkheti nāpi kāsikam vattham maṇiratanam makkheti.

*Suppose a jewel-treasure was placed on a cloth from Kāśī. The jewel would not soil the cloth, nor would the cloth soil the jewel.*

Tam kissa hetu?

*Why is that?*

Ubhinnaṃ suddhattā.

*Because of the cleanliness of them both.*

Evameva kho, ānanda, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho viśado’ti.

*In the same way, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi. (16)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam:

*I have learned this in the presence of the Buddha:*

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti—ekā sītassa, ekā uṇhassa; yena bodhisattassa udakakiccam karonti mātu cā’ti.

*‘When the being intent on awakening emerges from his mother’s womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi. (17)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam:

*I have learned this in the presence of the Buddha:*

‘sampaṭijāto, ānanda, bodhisatto samehi pādehi pathaviyaṃ paṭiṭṭhahitvā uttarābhimukho sattapadavītiḥārena gacchati, setamhi chatte anudhāriyamāne, sabbā ca disā viloketi, āsabiñña vācam bhāsati—aggohamasmi lokassa, jethohamasmi lokassa, setthohamasmi lokassa. Ayamantimā jāti, natthi dāni punabbhavo’ti.

*‘As soon as he’s born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic statement: “I am the foremost in the world! I am the eldest in the world! I am the best in the world! This is my last rebirth. Now there are no more future lives.”’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyam abbhutadhammaṃ dhāremi. (18)

*This too I remember as an incredible quality of the Buddha.*

Sammukhā metaṃ, bhante, bhagavato sutam, sammukhā paṭiggahitam:

*I have learned this in the presence of the Buddha:*

‘yadā, ānanda, bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇiṃ pajāya sadevamanussāya appamāṇo ulāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.

*‘When the being intent on awakening emerges from his mother’s womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.*



Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā ābhāya nānubhonti tatthapi appamāṇo ulāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ.  
*Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.*

Yepi tattha sattā upapannā tepi tenobhāsenā aññamaññaṃ sañjānanti—aññepi kira, bho, santi sattā idhūpapannāti.  
*And the sentient beings reborn there recognize each other by that light: “So, it seems other sentient beings have been reborn here!”*

Ayañca dasasahassī lokadhātu saṅkampati sampakampati sampavedhati, appamāṇo ca ulāro obhāso loke pātubhavati atikkammeva devānaṃ devānubhāvaṃ’ti.  
*And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.’*

Yampi, bhante ... pe ... idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī”ti. (19)  
*This too I remember as an incredible and amazing quality of the Buddha.”*

“Tasmātiha tvaṃ, ānanda, idampi tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi.  
*“Well then, Ānanda, you should also remember this as an incredible and amazing quality of the Realized One.*

Idhānanda, tathāgatassa viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti;  
*It’s that the Realized One knows feelings as they arise, as they remain, and as they go away.*

viditā saññā uppajjanti ... pe ...  
*He knows perceptions as they arise, as they remain, and as they go away.*

viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti.  
*He knows thoughts as they arise, as they remain, and as they go away.*

Idampi kho tvaṃ, ānanda, tathāgatassa acchariyaṃ abbhutadhammaṃ dhārehi”ti.  
*This too you should remember as an incredible and amazing quality of the Realized One.”*

“Yampi, bhante, bhagavato viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti;  
*“Sir, the Buddha knows feelings as they arise, as they remain, and as they go away.*

viditā saññā ...  
*He knows perceptions as they arise, as they remain, and as they go away.*

viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti.  
*He knows thoughts as they arise, as they remain, and as they go away.*

Idampāhaṃ, bhante, bhagavato acchariyaṃ abbhutadhammaṃ dhāremī”ti. (20)  
*This too I remember as an incredible and amazing quality of the Buddha.”*

Idamavoca āyasmā ānando.  
*That’s what Ānanda said,*

Samanuñño satthā ahosi;  
*and the teacher approved.*

attamanā ca te bhikkhū āyasmato ānandassa bhāsitaṃ abhinandunti.  
*Satisfied, those mendicants were happy with what Venerable Ānanda said.*

Acchariyaabbhutasuttaṃ niṭṭhitaṃ tatiyaṃ.

Bākulāsutta

With Bakkula

Evam me sutam—

So I have heard.

ekam samayaṃ āyasmā bākulo rājagahe viharati veļuvane kalandakanivāpe.

At one time Venerable Bakkula was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Atha kho acelakassapo āyasmato bākulassa purāṇagihisahāyo yenāyasmā bākulo tenupasaṅkami; upasaṅkamitvā āyasmatā bākulena saddhiṃ sammodi.

Then the naked ascetic Kassapa, who had been a friend of Bakkula's in the lay life, approached him, and exchanged greetings with him.

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho acelakassapo āyasmantaṃ bākulaṃ etadavoca:

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

“Kīvaciraṃ pabbajitosi, āvuso bākulā”ti?

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

“Asīti me, āvuso, vassāni pabbajitassā”ti.

“It has been eighty years, reverend.”

“Imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ methuno dhammo paṭisevito”ti?

“But in these eighty years, how many times have you had sex?”

“Na kho maṃ, āvuso kassapa, evaṃ pucchitabbaṃ:

“You shouldn't ask me such a question.

‘imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ methuno dhammo paṭisevito’ti.

Evañca kho maṃ, āvuso kassapa, pucchitabbaṃ:

Rather, you should ask me this:

‘imehi pana te, āvuso bākula, asītiyā vassehi katikkhattuṃ kāmasaṅgā uppannapubbā’”ti?

“But in these eighty years, how many times have sensual perceptions ever arisen in you?”

()

“But in these eighty years, how many times have sensual perceptions ever arisen in you?”

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmasaṅgā uppannapubbāṃ”.

“In these eighty years, I don't recall that any sensual perception has ever arisen in me.”

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti kāmasaṅgā uppannapubbāṃ idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (1)

“This we remember as an incredible quality of Venerable Bakkula.”

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādasāṅgā ... pe ...

“In these eighty years, I don't recall that any perception of ill will ...

vihiṃsāsaṅgā uppannapubbāṃ”.

or cruelty has ever arisen in me.”

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti vihiṃsāsaṅgā uppannapubbāṃ, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (2–3.)

“This too we remember as an incredible quality of Venerable Bakkula.”

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi kāmavitakkaṃ uppannapubbaṃ”.

*“In these eighty years, I don’t recall that any thought of sensuality ...*

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti kāmavitakkaṃ uppannapubbaṃ, idampi mayam āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (4)

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi byāpādavittakkaṃ ... pe ...  
*ill will ...*

vihimsāvitakkaṃ uppannapubbaṃ”.  
*or cruelty has ever arisen in me.”*

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti vihiṃsāvitakkaṃ uppannapubbaṃ, idampi mayam āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (5–6.)  
*“This too we remember as an incredible quality of Venerable Bakkula.”*

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gahapaticīvaraṃ sādītā”.  
*“In these eighty years, I don’t recall accepting a robe from a householder ...*

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti gahapaticīvaraṃ sādītā, idampi mayam āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (7)

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi satthena cīvaraṃ chinditā”.  
*cutting a robe with a knife ...*

“Yampāyasmā bākulo asītiyā vassehi nābhijānāti satthena cīvaraṃ chinditā ... pe ...  
dhārema”. (8)

“Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi sūciyā cīvaraṃ sibbitā ... pe ...  
*sewing a robe with a needle ...*

nābhijānāmi rajanena cīvaraṃ rajitā ...  
*dyeing a robe ...*

nābhijānāmi kathine cīvaraṃ sibbitā ...  
*sewing a robe at <i>kāṭhina</i> time ...*

nābhijānāmi sabrahmacārīnaṃ cīvarakamme vicāritā ...  
*looking for robe material for my companions in the spiritual life when they are making robes ...*

nābhijānāmi nimantanam sādītā ...  
*accepting an invitation ...*

nābhijānāmi evarūpaṃ cittaṃ uppannapubbaṃ:  
*having such a thought:*

‘aho vata maṃ koci nimanteyyā’ ti ...  
*‘If only someone would invite me!’ ...*

nābhijānāmi antaraghare nisīditā ...  
*sitting down inside a house ...*

nābhijānāmi antaraghare bhuñjitā ...  
*eating inside a house ...*

nābhijānāmi mātugāmassa anubyañjanaso nimittaṃ gahetā ...  
*getting caught up in the details of female’s appearance ...*

nābhijānāmi mātugāmassa dhammaṃ desitā antamaso catuppadampi gāthaṃ ...  
*teaching a female, even so much as a four line verse ...*

nābhijānāmi bhikkhunupassayaṃ upasaṅkamitā ...  
*going to the nuns’ quarters ...*

nābhijānāmi bhikkhuniyā dhammaṃ desitā ...  
*teaching the nuns ...*

nābhijānāmi sikkhamānāya dhammaṃ desitā ...  
*teaching the trainee nuns ...*

nābhijānāmi sāmaṇeriyā dhammaṃ desitā ...  
*teaching the novice nuns ...*

nābhijānāmi pabbājetā ...  
*giving the going forth ...*

nābhijānāmi upasampādetā ...  
*giving the ordination ...*

nābhijānāmi nissayaṃ dātā ...  
*giving dependence ...*

nābhijānāmi sāmaṇeraṃ upatṭhāpetā ...  
*being looked after by a novice ...*

nābhijānāmi jantāghare nhāyitā ...  
*bathing in the sauna ...*

nābhijānāmi cuṇṇena nhāyitā ...  
*bathing with bath powder ...*

nābhijānāmi sabrahmacārīgattaparikamme vicāritā ...  
*looking for a massage from my companions in the spiritual life ...*

nābhijānāmi ābādhaṃ uppannapubbaṃ, antamaso gaddūhanamattampi ...  
*being ill, even for as long as it takes to pull a cow's udder ...*

nābhijānāmi bhesajjaṃ upaharitā, antamaso haritakikhaṇḍampi ...  
*being presented with medicine, even as much as a bit of yellow myrobalan ...*

nābhijānāmi apassenakaṃ apassayitā ...  
*leaning on a headrest ...*

nābhijānāmi seyyaṃ kappetā".  
*preparing a cot ..."*

"Yampāyasmā ... pe ... dhārema". (9–33.)  
*"This too we remember as an incredible quality of Venerable Bakkula."*

"Asīti me, āvuso, vassāni pabbajitassa nābhijānāmi gāmantasenāsane vassaṃ upagantā".  
*"In these eighty years, I don't recall commencing the rainy season residence in the neighborhood of a village."*

"Yampāyasmā bākulo asītiyā vassehi nābhijānāti gāmantasenāsane vassaṃ upagantā, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema". (34)  
*"This too we remember as an incredible quality of Venerable Bakkula."*

"Sattāhameva kho ahaṃ, āvuso, saraṇo ratṭhapiṇḍaṃ bhuñjiṃ;  
*"Reverend, for seven days I ate the nation's alms-food as a debtor.*

atha atṭhamiyaṃ aññā udapādi.  
*Then on the eighth day I became enlightened."*

Yampāyasmā bākulo sattāhameva saraṇo ratṭhapiṇḍaṃ bhuñji; atha atṭhamiyaṃ aññā udapādi idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema. (35)  
*"This too we remember as an incredible quality of Venerable Bakkula."*

Labheyyāhaṃ, āvuso bākula, imasmiṃ dhammavinaye pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.

*Reverend Bakkula, may I receive the going forth, the ordination in this teaching and training?”*

Alattha kho acelakassapo imasmiṃ dhammavinaye pabbajjaṃ, alattha upasampadaṃ.

*And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training.*

Acirūpasampanno panāyasmā kassapo eko vūpakattho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.

*Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.*

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

*He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”*

Aññataro kho panāyasmā kassapo arahataṃ ahoṣi.

*And Venerable Kassapa became one of the perfected.*

Atha kho āyasmā bākulo aparena samayena avāpuraṇaṃ ādāya vihārena vihāraṃ upasaṅkamitvā evamāha:

*Then some time later Venerable Bakkula took a key and went from dwelling to dwelling, saying,*

“abhikkamathāyasmanto, abhikkamathāyasmanto. Ajja me parinibbānaṃ bhavissatī”ti.

*“Come forth, venerables, come forth! Today will be my final extinguishment.”*

“Yampāyasmā bākulo avāpuraṇaṃ ādāya vihārena vihāraṃ upasaṅkamitvā evamāha: ‘abhikkamathāyasmanto, abhikkamathāyasmanto; ajja me parinibbānaṃ bhavissatī’ti, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”. (36)

*“This too we remember as an incredible quality of Venerable Bakkula.”*

Āyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi.

*And Venerable Bakkula became fully extinguished while sitting right in the middle of the Saṅgha.*

“Yampāyasmā bākulo majjhe bhikkhusaṅghassa nisinnakova parinibbāyi, idampi mayaṃ āyasmato bākulassa acchariyaṃ abbhutadhammaṃ dhārema”ti. (37)

*“This too we remember as an incredible quality of Venerable Bakkula.”*

Bākulasuttaṃ niṭṭhitaṃ catutthaṃ.

Dantabhūmisutta

*The Level of the Tamed*

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

*At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.*

Tena kho pana samayena aciravato samaṇuddeso arañṇakutikāyaṃ viharati.

*Now at that time the novice Aciravata was staying in a wilderness hut.*

Atha kho jayaseno rājakumāro jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena aciravato samaṇuddeso tenupasaṅkami; upasaṅkamitvā aciravatena samaṇuddesena saddhiṃ sammodi.

*Then as Prince Jayasena was going for a walk he approached Aciravata, and exchanged greetings with him.*

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro aciravataṃ samaṇuddesaṃ etadavoca:

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

“Sutaṃ metam, bho aggivessana:

*“Master Aggivessana, I have heard that*

‘idha bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggatan’”ti.  
*a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind.”*

“Evametam, rājakumāra, evametam, rājakumāra.

*“That’s so true, Prince! That’s so true!*

Idha bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggatan”ti.

*A mendicant who meditates diligently, keenly, and resolutely can experience unification of mind.”*

“Sādhū me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ desetū”ti.

*“Master Aggivessana, please teach me the Dhamma as you have learned and memorized it.”*

“Na kho te ahaṃ, rājakumāra, sakkomi yathāsutaṃ yathāpariyattaṃ dhammaṃ desetum.

*“I’m not competent to do so, Prince.*

Ahañca hi te, rājakumāra, yathāsutaṃ yathāpariyattaṃ dhammaṃ deseyyam, tvañca me bhāsitaṃ atthaṃ na ājāneyyāsi; so mamaṃsa kilamatho, sā mamaṃsa vihesā”ti.

*For if I were to teach you the Dhamma as I have learned and memorized it, you might not understand the meaning, which would be wearying and troublesome for me.”*

“Desetu me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ.

*“Master Aggivessana, please teach me the Dhamma as you have learned and memorized it.*

Appewanāmāhaṃ bhoṭo aggivessanassa bhāsitaṃ atthaṃ ājāneyyan”ti.

*Hopefully I will understand the meaning of what you say.”*

“Deseyyam kho te ahaṃ, rājakumāra, yathāsutaṃ yathāpariyattaṃ dhammaṃ.

*“Then I shall teach you.*

Sace me tvaṃ bhāsitaṃ atthaṃ ājāneyyāsi, iccetaṃ kusalam;

*If you understand the meaning of what I say, that’s good.*

no ce me tvaṃ bhāsitassa atthaṃ ājāneyyāsi, yathāsake tiṭṭheyyāsi, na maṃ tattha uttarim paṭipuccheyyāsi”ti.

*If not, then leave each to his own, and do not question me about it further.”*

“Desetu me bhavaṃ aggivessano yathāsutaṃ yathāpariyattaṃ dhammaṃ.

*“Master Aggivessana, please teach me the Dhamma as you have learned and memorized it.*

Sace ahaṃ bhoto aggivessanassa bhāsitassa atthaṃ ājānissāmi, iccetaṃ kusalaṃ;

*If I understand the meaning of what you say, that’s good.*

no ce ahaṃ bhoto aggivessanassa bhāsitassa atthaṃ ājānissāmi, yathāsake tiṭṭhissāmi, nāhaṃ tattha bhavantaṃ aggivessanaṃ uttarim paṭipucchissāmi”ti.

*If not, then I will leave each to his own, and not question you about it further.”*

Atha kho aciravato samaṇuddeso jayasenassa rājakumārassa yathāsutaṃ yathāpariyattaṃ dhammaṃ desesi.

*Then the novice Aciravata taught Prince Jayasena the Dhamma as he had learned and memorized it.*

Evam vutte, jayaseno rājakumāro aciravataṃ samaṇuddesaṃ etadavoca:

*When he had spoken, Jayasena said to him,*

“atthānametaṃ, bho aggivessana, anavakāso yaṃ bhikkhu appamatto ātāpī pahitatto viharanto phuseyya cittassa ekaggatan”ti.

*“It is impossible, Master Aggivessana, it cannot happen that a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind.”*

Atha kho jayaseno rājakumāro aciravatassa samaṇuddesassa atthānatañca anavakāsatañca pavedetvā uṭṭhāyāsanaṃ pakkāmi.

*Having declared that this was impossible, Jayasena got up from his seat and left.*

Atha kho aciravato samaṇuddeso acirapakkante jayasene rājakumāre yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

*Not long after he had left, Aciravata went to the Buddha, bowed, sat down to one side,*

Ekamantaṃ nisinno kho aciravato samaṇuddeso yāvatako ahosi jayasenena rājakumāreṇa saddhim kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

*and informed the Buddha of all they had discussed.*

Evam vutte, bhagavā aciravataṃ samaṇuddesaṃ etadavoca:

*When he had spoken, the Buddha said to him:*

“taṃ kutettha, aggivessana, labbhā.

*“How could it possibly be otherwise, Aggivessana?*

Yaṃ taṃ nekkhammena nātabbaṃ nekkhammena datṭhabbaṃ nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmaparilāhena paridāyhamāno kāmapariyesanāya ussuko ñassati vā dakkhati vā sacchi vā karissatī”ti—netam thānaṃ vijjati.

*Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.*

Seyyathāpissu, aggivessana, dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, dve hatthidammā vā assadammā vā godammā vā adantā avinītā.

*Suppose there was a pair of elephants or horse or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained.*

Taṃ kiṃ maññasi, aggivessana,

*What do you think, Aggivessana?*

ye te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā, api nu te dantāva dantakāraṇaṃ gaccheyyūṃ, dantāva dantabhūmiṃ sampāpuṇeyyūṃ”ti?

*“Wouldn’t the pair that was well tamed and well trained perform the tasks of the tamed and reach the level of the tamed?”*

“Evaṃ, bhante”.

*“Yes, sir.”*

“Ye pana te dve hatthidammā vā assadammā vā godammā vā adantā avinītā, api nu te dantāva dantakāraṇaṃ gaccheyyūṃ, adantāva dantabhūmiṃ sampāpuṇeyyūṃ, seyyathāpi te dve hatthidammā vā assadammā vā godammā vā sudantā suvinītā”ti?

*“But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?”*

“No hetam, bhante”.

*“No, sir.”*

“Evameva kho, aggivessana, ‘yaṃ taṃ nekkhammena ñātappaṃ nekkhammena dātṭhabbaṃ nekkhammena pattaṃ nekkhammena sacchikātaṃ taṃ vata jayaseno rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno kāmaparilāhena pariḍayhamāno kāmāpariyesanāya ussuko ñassati vā dakkhati vā sacchi vā karissati”ti—netam tñāṃ vijjati.

*“In the same way, Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.*

Seyyathāpi, aggivessana, gāmassa vā nigamassa vā avidūre mahāpabbato.

*Suppose there was a big mountain not far from a town or village.*

Tamenam dve saḥāyakā tamhā gāmā vā nigamā vā nikkhamitvā hatthavilaṅghakena yena so pabbato tenupasaṅkameyyūṃ; upasaṅkamtivā eko saḥāyako heṭṭhā pabbatapāde titṭheyya, eko saḥāyako uparipabbataṃ āroheyya.

*And two friends set out from that village or town, lending each other a hand up to the mountain. Once there, one friend would remain at the foot of the mountain, while the other would climb to the peak.*

Tamenam heṭṭhā pabbatapāde tñito saḥāyako uparipabbate tñitam saḥāyakam evaṃ vadeyya:

*Then the one standing at the foot would say to the one at the peak,*

‘yaṃ, samma, kiṃ tvaṃ passasi uparipabbate tñito’ti?

*‘My friend, what do you see, standing there at the peak?’*

So evaṃ vadeyya:

*They’d reply,*

‘passāmi kho ahaṃ, samma, uparipabbate tñito ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīrāmaṇeyyakan’ti.

*‘Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!’*

So evaṃ vadeyya:

*But the other would say,*

‘atṭhānaṃ kho etaṃ, samma, anavakāso yaṃ tvaṃ uparipabbate tñito passeyyāsi ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīrāmaṇeyyakan’ti.

*‘It’s impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds.’*

Tamenam uparipabbate tñito saḥāyako heṭṭhimapabbatapādaṃ orohitvā taṃ saḥāyakam bāhāyaṃ gahetvā uparipabbataṃ āropetvā muhuttaṃ assāsetvā evaṃ vadeyya:

*So their friend would come down from the peak, take their friend by the arm, and make them climb to the peak. After giving them a moment to catch their breath, they’d say,*



‘yaṃ, samma, kiṃ tvaṃ passasi uparipabbate t̥hito’ti?

*‘My friend, what do you see, standing here at the peak?’*

So evaṃ vadeyya:

*They’d reply,*

‘passāmi kho ahaṃ, samma, uparipabbate t̥hito ārāmarāmaṇeyyakam  
vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīrāmaṇeyyakan’ti.

*‘Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!’*

So evaṃ vadeyya:

*They’d say,*

‘idāneva kho te, samma, bhāsitaṃ—mayāṃ evaṃ ājānāma—

*‘Just now I understood you to say:*

at̥thānaṃ kho etaṃ samma, anavakāso yaṃ tvaṃ uparipabbate t̥hito passeyyāsi  
ārāmarāmaṇeyyakam vanarāmaṇeyyakam bhūmirāmaṇeyyakam  
pokkharanīrāmaṇeyyakan’ti.

*“It’s impossible, it cannot happen that, standing at the peak, you can see delightful parks,  
woods, meadows, and lotus ponds.”*

Idāneva ca pana te bhāsitaṃ mayāṃ evaṃ ājānāma:

*But now you say:*

‘passāmi kho ahaṃ, samma, uparipabbate t̥hito ārāmarāmaṇeyyakam  
vanarāmaṇeyyakam bhūmirāmaṇeyyakam pokkharanīrāmaṇeyyakan’ti.

*“Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!”*

So evaṃ vadeyya:

*They’d say,*

‘tathā hi panāhaṃ, samma, iminā mahatā pabbatena āvuto dat̥theyyaṃ nāddasan’ti.

*‘But my friend, it was because I was obstructed by this big mountain that I didn’t see what  
could be seen.’*

Ato mahantatarena, aggivessana, ‘avijjākhandhena jayaseno rājakumāro āvuto  
nivuto ophuṭo pariyaṇaddho.

*But bigger than that is the mass of ignorance by which Prince Jayasena is hindered,  
obstructed, covered, and engulfed.*

So vata yaṃ taṃ nekkhammena nātabbaṃ nekkhammena dat̥thabbaṃ  
nekkhammena pattabbaṃ nekkhammena sacchikātabbaṃ taṃ vata jayaseno  
rājakumāro kāmamajjhe vasanto kāme paribhuñjanto kāmavitakkehi khajjamāno  
kāmaparilāhena paridayhamāno kāmapariyesanāya ussuko ñassati vā dakkhati vā  
sacchi vā karissatī’ti—netāṃ thānaṃ vijjati.

*Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by  
thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible  
for him to know or see or realize what can only be known, seen, and realized by renunciation.*

Sace kho taṃ, aggivessana, jayasenassa rājakumārassa imā dve upamā  
paṭibhāyeyyūṃ, anacchariyaṃ te jayaseno rājakumāro pasīdeyya, pasanno ca te  
pasannākāraṃ kareyyā’ti.

*It wouldn’t be surprising if, had these two similes occurred to you, Prince Jayasena would have  
gained confidence in you and shown his confidence.”*

“Kuto pana maṃ, bhante, jayasenassa rājakumārassa imā dve upamā paṭibhāyissanti  
anacchariyā pubbe assutapubbā, seyyathāpi bhagavantān’ti?

*“But sir, how could these two similes have occurred to me as they did to the Buddha, since they  
were neither supernaturally inspired, nor learned before in the past?”*

“Seyyathāpi, aggivessana, rājā khattiyo muddhāvasitto nāgavanikaṃ āmanteti:

*“Suppose, Aggivessana, an anointed king was to address his elephant tracker,*

‘ehi tvam, samma nāgavanika, rañño nāgaṃ abhiruhitvā nāgavanam pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāyaṃ upanibandhāhi’<sup>ti</sup>.

*‘Please, my good elephant tracker, mount the royal bull elephant and enter the elephant wood. When you see a wild bull elephant, tether it by the neck to the royal elephant.’*

‘Evaṃ, devā’<sup>ti</sup> kho, aggivessana, nāgavaniko rañño khattiyassa muddhāvasittassa paṭissutvā rañño nāgaṃ abhiruhitvā nāgavanam pavisitvā āraññakaṃ nāgaṃ atipassitvā rañño nāgassa gīvāyaṃ upanibandhati.

*‘Yes, Your Majesty,’ replied the elephant tracker, and did as he was asked.*

Tamenam rañño nāgo abbhokāsaṃ nīharati.

*The royal elephant leads the wild elephant out into the open;*

Ettavatā kho, aggivessana, āraññako nāgo abbhokāsaṃ gato hoti.

*and it’s only then that it comes out into the open,*

Ettahedhā hi, aggivessana, āraññakā nāgā yadidaṃ—nāgavanam.

*for a wild bull elephant clings to the elephant wood.*

Tamenam nāgavaniko rañño khattiyassa muddhāvasittassa ārocesi:

*Then the elephant tracker informs the king,*

‘abbhokāsaḡato kho, deva, āraññako nāgo’<sup>ti</sup>.

*‘Sire, the wild elephant has come out into the open.’*

Atha kho aggivessana, tamenam rājā khattiyo muddhāvasitto hatthidamakam āmantesi:

*Then the king addresses his elephant trainer,*

‘ehi tvam, samma hatthidamaka, āraññakaṃ nāgaṃ damayāhi āraññakānañceva sīlānaṃ abhinimmadanāya āraññakānañceva sarasaṅkappānaṃ abhinimmadanāya āraññakānañceva darathakilamathaparilāhānaṃ abhinimmadanāya gāmaṇṭe abhiraṃāpanāya manussakantesu sīlesu samādapanaṃyā’<sup>ti</sup>.

*‘Please, my good elephant trainer, tame the wild bull elephant. Subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever. Make it happy to be in the neighborhood of a village, and instill behaviors congenial to humans.’*

‘Evaṃ, devā’<sup>ti</sup> kho, aggivessana, hatthidamako rañño khattiyassa muddhāvasittassa paṭissutvā mahantaṃ thambhaṃ pathaviyaṃ nikaṇitvā āraññakassa nāgassa gīvāyaṃ upanibandhati āraññakānañceva sīlānaṃ abhinimmadanāya āraññakānañceva sarasaṅkappānaṃ abhinimmadanāya āraññakānañceva darathakilamathaparilāhānaṃ abhinimmadanāya gāmaṇṭe abhiraṃāpanāya manussakantesu sīlesu samādapanaṃyā.

*‘Yes, Your Majesty,’ replied the elephant trainer. He dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be in the neighborhood of a village, and instill behaviors congenial to humans.*

Tamenam hatthidamako yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācarati.

*He spoke in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.*

Yato kho, aggivessana, āraññako nāgo hatthidamakassa yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpāhi vācāhi samudācariyaṃāno sussūsati, sotam odahati, aññā cittaṃ upaṭṭhāpeti;

*Spoken to in such a way by the elephant trainer, the wild elephant wanted to listen. It leant an ear and applied its mind to understand.*

tamenam hatthidamako uttari tiṇaghāsodakaṃ anuppavecchati.

*So the elephant trainer rewards it with grass, fodder, and water.*

Yato kho, aggivessana, āraññako nāgo hatthidamakassa tiṇaghāsodakaṃ paṭiggaṇhāti, tatra hatthidamakassa evaṃ hoti:

*When the wild elephant accepts the grass, fodder, and water, the trainer knows,*

‘jīvissati kho dāni ārañṇako nāgo’ti.

*‘Now the wild elephant will survive!’*

Tamenam hatthidamako uttari kāraṇam kāreti:

*Then he sets it a further task:*

‘ādiya, bho, nikkhipa, bho’ti.

*‘Pick it up, sir! Put it down, sir!’*

Yato kho, aggivessana, ārañṇako nāgo hatthidamakassa ādānanikkhepe vacanakaro hoti ovādappaṭikaro, tamenam hatthidamako uttari kāraṇam kāreti:

*When the wild elephant picks up and puts down when the trainer says, following instructions, the trainer sets it a further task:*

‘abhikkama, bho, paṭikkama, bho’ti.

*‘Forward, sir! Back, sir!’*

Yato kho, aggivessana, ārañṇako nāgo hatthidamakassa

abhikkamapaṭikkamavacanakaro hoti ovādappaṭikaro, tamenam hatthidamako uttari kāraṇam kāreti:

*When the wild elephant goes forward and back when the trainer says, following instructions, the trainer sets it a further task:*

‘utthaha, bho, nisīda, bho’ti.

*‘Stand, sir! Sit, sir!’*

Yato kho, aggivessana, ārañṇako nāgo hatthidamakassa utthānanisajjāya vacanakaro hoti ovādappaṭikaro, tamenam hatthidamako uttari āneñjam nāma kāraṇam kāreti, mahantassa phalakam soṇḍāya upanibandhati, tomarahattho ca puriso uparigīvāya nisinno hoti, samantato ca tomarahatthā purisā parivāretvā ṭhitā honti, hatthidamako ca dīghatamarayaṭṭhiṃ gahetvā purato ṭhito hoti.

*When the wild elephant stands and sits when the trainer says, following instructions, the trainer sets the task called imperturbability. He fastens a large plank to its trunk; a lancer sits on its neck; other lancers surround it on all sides; and the trainer himself stands in front with a long lance.*

So āneñjam kāraṇam kāriyamāno neva purime pāde copeti na pacchime pāde copeti, na purimakāyam copeti na pacchimakāyam copeti, na sisam copeti, na kaṇṇe copeti, na dante copeti, na naṅguttham copeti, na soṇḍam copeti.

*While practicing this task, it doesn’t budge its fore-feet or hind-feet, its fore-quarters or hind-quarters, its head, ears, tusks, tail, or trunk.*

So hoti ārañṇako nāgo khamo sattippahārānam asippahārānam usuppahārānam sarapattappahārānam bheripanaṇavamaṃsasankhadinḍimaninnādasaddānam sabbavaṇkadosanihitāninnītakasāvo rājāraho rājabhoggo raṇṇo aṅganteva saṅkham gacchati.

*The wild bull elephant endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals. Rid of all crooks and flaws, and purged of defects, it is worthy of a king, fit to serve a king, and considered a factor of kingship.*

Evameva kho, aggivessana, idha tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammaśārathi satthā devamanussānam buddho bhagavā.

*In the same way, Aggivessana, 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 imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti.

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

So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ 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 pabbajjā.

*‘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 carituṃ.

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

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā  
anagāriyaṃ pabbajeyyaṃ'ti.

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

So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā  
bhogakkhandhaṃ pahāya appaṃ vā nātiparivattaṃ pahāya mahantaṃ vā  
nātiparivattaṃ pahāya kesamassuṃ 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 ochre robes, and go forth from the lay life to homelessness.*

Ettavatā kho, aggivessana, ariyasāvako abbhokāsagato hoti.

*And it's only then that a noble disciple comes out into the open,*

Ettahedhā hi, aggivessana, devamanussā yadidaṃ—pañca kāmaguṇā.

*for gods and humans cling to the five kinds of sensual stimulation.*

Tameṇaṃ tathāgato uttariṃ vineti:

*Then the Realized One guides them further:*

‘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, aggivessana, ariyasāvako sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati  
ācāragocarasampanno aṇumattesu vajjesu bhayadassāvī, samādāya sikkhāpadesu,  
tameṇaṃ 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 ... pe ...

*‘Come, mendicant, guard your sense doors. When you see a sight with your eyes, don't get  
caught up in the features and details. ...*

(yathā gaṇakamoggallānasuttante, evaṃ vitthāretabbāni.)

*(This should be expanded as in MN 107, the Discourse with Moggallāna the Accountant.)*

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe

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

kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke  
abhijjhādomanassaṃ.

*Then they meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.*

Vedanāsu ... pe ...

*They meditate observing an aspect of feelings ...*

citte ...

*mind ...*

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke  
abhijjhādomanassaṃ.

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

Seyyathāpi, aggivessana, hatthidamako mahantaṃ thambhaṃ pathaviyaṃ  
nikhaṇitvā āraññakassa nāgassa gīvāyaṃ upanibandhati āraññakānañceva sīlānaṃ  
abhinimmadanāya āraññakānañceva sarasaṅkappānaṃ abhinimmadanāya  
āraññakānañceva darathakilamathapariḷāhānaṃ abhinimmadanāya gāmaṇṭe  
abhiramāpanāya manussakantesu sīlesu samādapanāya;

*It's like when the elephant trainer dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be in the neighborhood of a village, and instill behaviors congenial to humans.*

evameva kho, aggivessana, ariyasāvakassa ime cattāro satipaṭṭhānā cetaso  
upanibandhanā honti gehasitānañceva sīlānaṃ abhinimmadanāya gehasitānañceva  
sarasaṅkappānaṃ abhinimmadanāya gehasitānañceva darathakilamathapariḷāhānaṃ  
abhinimmadanāya nāyassa adhigamāya nibbānassa sacchikiriyāya.

*In the same way, a noble disciple has these four kinds of mindfulness meditation as tethers for the mind so as to subdue behaviors of the lay life, memories and thoughts of the lay life, the stress, weariness, and fever of the lay life, to end the cycle of suffering and to realize extinguishment.*

Tameṇaṃ tathāgato uttariṃ vineti:

*Then the Realized One guides them further:*

‘ehi tvaṃ, bhikkhu, kāye kāyānupassī viharāhi, mā ca kāmūpasamhitaṃ vitakkaṃ  
vitakkesi.

*‘Come, mendicant, meditate observing an aspect of the body, but don’t think thoughts connected with sensual pleasures.*

Vedanāsu ...

*Meditate observing an aspect of feelings ...*

citte ...

*mind ...*

dhammesu dhammānupassī viharāhi, mā ca kāmūpasamhitaṃ vitakkaṃ vitakkesi’ti.  
*principles, but don’t think thoughts connected with sensual pleasures.’*

So vitakkavicārānaṃ vūpasamā ajjhataṃ 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 ...*

tatiyaṃ jhānaṃ ...

*third absorption ...*

catutthaṃ jhānaṃ upasampajja viharati.

*fourth absorption.*

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

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

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

*They recollect 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. And so they recollect their many kinds of past lives, with features and details.*

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte sattānaṃ cutūpapātāñāṇāya cittaṃ abhininnāmeti.

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

So dibbena cakkhunā visuddhena atikkantaṃ mānusakena satte passati cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe, sugate duggate ... pe ... yathākammūpage satte pajānāti.

*With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.*

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti.

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

So ‘idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘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.’*

So hoti bhikkhu khama sītassa uṇhassa jighacchāya pipāsāya ḍaṃsamakasavātātapasariśapasamphassaṇaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ katukānaṃ asātānaṃ amanāpānaṃ pānahaṇānaṃ adhiyāsakajātiko hoti

*Such a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.*

sabbarāgadosamohanihitannitakasāvo āhuneyyo pāhuneyyo dakkhiṇeyyo  
añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa.

*Rid of all greed, hate, and delusion, and purged of defects, they are worthy of offerings  
dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting  
with joined palms, and are the supreme field of merit for the world.*

Mahallako cepi, aggivessana, rañño nāgo adanto avinīto kālaṃ karoti,  
‘adantamaraṇaṃ mahallako rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati;

*If a royal bull elephant passes away untamed and untrained—whether in their old age, middle  
age, or youth—they’re considered a royal bull elephant who passed away untamed.*

majjhimo cepi, aggivessana, rañño nāgo.

Daharo cepi, aggivessana, rañño nāgo adanto avinīto kālaṃ karoti, ‘adantamaraṇaṃ  
daharo rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati;

evameva kho, aggivessana, therō cepi bhikkhu akhīṇāsavo kālaṃ karoti,  
‘adantamaraṇaṃ therō bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati;

*In the same way, if a mendicant passes away without having ended the defilements—whether  
as a senior, middle, or junior—they’re considered as a mendicant who passed away untamed.*

majjhimo cepi, aggivessana, bhikkhu.

Navo cepi, aggivessana, bhikkhu akhīṇāsavo kālaṃ karoti, ‘adantamaraṇaṃ navo  
bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati.

Mahallako cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṃ karoti,  
‘dantamaraṇaṃ mahallako rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati;

*If a royal bull elephant passes away tamed and trained—whether in their old age, middle age,  
or youth—they’re considered a royal bull elephant who passed away tamed.*

majjhimo cepi, aggivessana, rañño nāgo ...

daharo cepi, aggivessana, rañño nāgo sudanto suvinīto kālaṃ karoti,  
‘dantamaraṇaṃ daharo rañño nāgo kālaṅkato’ tveva saṅkhaṃ gacchati;

evameva kho, aggivessana, therō cepi bhikkhu khīṇāsavo kālaṃ karoti,  
‘dantamaraṇaṃ therō bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati;

*In the same way, if a mendicant passes away having ended the defilements—whether as a  
senior, middle, or junior—they’re considered as a mendicant who passed away tamed.”*

majjhimo cepi, aggivessana, bhikkhu.

Navo cepi, aggivessana, bhikkhu khīṇāsavo kālaṃ karoti, ‘dantamaraṇaṃ navo  
bhikkhu kālaṅkato’ tveva saṅkhaṃ gacchati”ti.

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano aciravato samañuddeso bhagavato bhāsitaṃ abhinandīti.

*Satisfied, the novice Aciravaṭa was happy with what the Buddha said.*

Dantabhūmisuttaṃ niṭṭhitaṃ pañcamaṃ.

Bhūmijasutta

With Bhūmija

Evam me sutam—

*So I have heard.*

ekam samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

*At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.*

Atha kho āyasmā bhūmijo pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

*Then Venerable Bhūmija robed up in the morning and, taking his bowl and robe, went to the home of Prince Jayasena, where he sat on the seat spread out.*

Atha kho jayaseno rājakumāro yenāyasmā bhūmijo tenupasaṅkami; upasaṅkamitvā āyasmatā bhūmijena saddhiṃ sammodi.

*Then Jayasena approached and exchanged greetings with him.*

Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ etadavoca:

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

“santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:

*“Master Bhūmija, there are some ascetics and brahmins who have this doctrine and view:*

‘āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

*‘If you make a wish and lead the spiritual life, you can’t win the fruit.*

anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

*If you don’t make a wish and lead the spiritual life, you can’t win the fruit.*

āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

*If you both make a wish and don’t make a wish and lead the spiritual life, you can’t win the fruit.*

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā’ti.

*If you neither make a wish nor don’t make a wish and lead the spiritual life, you can’t win the fruit.’*

Idha bhoto bhūmijassa satthā kiṃvādī kimakkhāyī’ti?

*What does Master Bhūmija’s Teacher say about this? How does he explain it?”*

“Na kho metaṃ, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ.

*“Prince, I haven’t heard and learned this in the presence of the Buddha.*

Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyya:

*But it’s possible that he might explain it like this:*

‘āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

*‘If you lead the spiritual life irrationally, you can’t win the fruit, regardless of whether you make a wish,*

anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

*you don’t make a wish,*

āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

*you both do and do not make a wish,*



nevāsaṃ nānāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

*or you neither do nor don't make a wish.*

Āsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;  
*But if you lead the spiritual life rationally, you can win the fruit, regardless of whether you make a wish,*

anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;  
*you don't make a wish,*

āsañca anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;  
*you both do and do not make a wish,*

nevāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyā'ti.  
*or you neither do nor don't make a wish.'*

Na kho me taṃ, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ.  
*I haven't heard and learned this in the presence of the Buddha.*

Ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā'ti.  
*But it's possible that he might explain it like that."*

“Sace kho bhoto bhūmijassa satthā evaṃvādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭha'ti.”  
*“If that's what your teacher says, Master Bhūmija, he clearly stands head and shoulders above all the various other ascetics and brahmins.”*

Atha kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ sakeneva thālipākena parivisi.  
*Then Prince Jayasena served Venerable Bhūmija from his own dish.*

Atha kho āyasmā bhūmijo pacchābhattaṃ piṇḍapātaṇṇikantaṃ yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā bhūmijo bhagavantaṃ etadavoca:  
*Then after the meal, on his return from alms-round, Bhūmija went to the Buddha, bowed, sat down to one side, and told him all that had happened, adding:*

“idhāhaṃ, bhante, pubbaṇhasamayaṃ nivāsetvā pattacivaramādāya yena jayasenassa rājakumārassa nivesanaṃ tenupasaṅkamiṃ; upasaṅkamitvā paññatte āsane nisīdiṃ.

Atha kho, bhante, jayaseno rājakumāro yenāhaṃ tenupasaṅkami; upasaṅkamitvā mayā saddhiṃ sammodi.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho, bhante, jayaseno rājakumāro maṃ etadavoca:

‘santi, bho bhūmija, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino—

āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

anāsañcepi karitvā ... pe ...

āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā'ti.

‘Idha bhoto bhūmijassa satthā kiṃvādī kimakkhāyī’ti?

Evam vutte, ahaṃ, bhante, jayasenaṃ rājakumāraṃ etadavocaṃ:

‘na kho me taṃ, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ.

Thānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyya—

āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

nevāsaṃ nānāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Āsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

anāsañcepi karitvā ... pe ...

āsañca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyati.

Na kho me taṃ, rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitaṃ.

Thānañca kho etaṃ vijjati yaṃ bhagavā evaṃ byākareyyā’ti.

‘Sace bhoto bhūmijassa satthā evamvādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusaṃaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭha’ti.

‘Kaccāhaṃ, bhante, evaṃ putṭho evaṃ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavaṃtaṃ abhūtena abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchati’”ti?

*“Answering this way, I trust that I repeated what the Buddha has said, and didn’t misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”*

“Taggha tvam, bhūmija, evaṃ putṭho evaṃ byākaramāno vuttavādī ceva me hosi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṃ thānaṃ āgacchati.

*“Indeed, Bhūmija, in answering this way you repeated what I’ve said, and didn’t misrepresent me with an untruth. Your explanation was in line with the teaching, and there are no legitimate grounds for rebuke or criticism.*

Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā micchādittthino micchāsāṅkappā micchāvācā micchākammantā micchāājjīvā micchāvāyāmā micchāsati micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

*There are some ascetics and brahmins who have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether they make a wish,*

anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;  
*they don't make a wish,*

āsaṇca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;  
*they both do and do not make a wish,*

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.  
*or they neither do nor don't make a wish.*

Taṃ kissa hetu?  
*Why is that?*

Ayoni hesā, bhūmija, phalassa adhigamāya.  
*Because that's an irrational way to win the fruit.*

Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno vālikaṃ doniyā ākiritvā udakena parippphosakaṃ parippphosakaṃ pīleyya.  
*Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sand in a bucket, sprinkling it thoroughly with water, and pressing it out.*

Āsañcepi karitvā vālikaṃ doniyā ākiritvā udakena parippphosakaṃ parippphosakaṃ pīleyya, abhabbo telassa adhigamāya;  
*But by doing this, they couldn't extract any oil, regardless of whether they made a wish,*

anāsañcepi karitvā vālikaṃ doniyā ākiritvā udakena parippphosakaṃ parippphosakaṃ pīleyya, abhabbo telassa adhigamāya;  
*didn't make a wish,*

āsaṇca anāsañcepi karitvā vālikaṃ doniyā ākiritvā udakena parippphosakaṃ parippphosakaṃ pīleyya, abhabbo telassa adhigamāya;  
*both did and did not make a wish,*

nevāsaṃ nānāsañcepi karitvā vālikaṃ doniyā ākiritvā udakena parippphosakaṃ parippphosakaṃ pīleyya, abhabbo telassa adhigamāya.  
*or neither did nor did not make a wish.*

Taṃ kissa hetu?  
*Why is that?*

Ayoni hesā, bhūmija, telassa adhigamāya.  
*Because that's an irrational way to extract oil.*

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādittthino micchāsāṅkappā micchāvācā micchākammantā micchāājjīvā micchāvāyāmā micchāsati micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

*And so it is for any ascetics and brahmins who have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether or not they make a wish.*

anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

āsaṇca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

*Why is that?*

Ayoni hesā, bhūmija, phalassa adhigamāya.

*Because that's an irrational way to win the fruit.*

Seyyathāpi, bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ visāṇato āviñcheyya.

*Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the horn of a newly-calved cow.*

Āsañcepi karitvā gāviṃ taruṇavacchaṃ visāṇato āviñcheyya, abhabbo khīrassa adhigamāya;

*But by doing this, they couldn't get any milk, regardless of whether they made a wish,*

anāsañcepi karitvā ... pe ...

*didn't make a wish,*

āsañca anāsañcepi karitvā ... pe ...

*both did and did not make a wish,*

nevāsaṃ nānāsañcepi karitvā gāviṃ taruṇavacchaṃ visāṇato āviñcheyya, abhabbo khīrassa adhigamāya.

*or neither did nor did not make a wish.*

Taṃ kissa hetu?

*Why is that?*

Ayoni hesā, bhūmija, khīrassa adhigamāya.

*Because that's an irrational way to get milk.*

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādittihino ... pe ...

*And so it is for any ascetics and brahmins who have wrong view ...*

micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya;

anāsañcepi karitvā ... pe ...

āsañca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Ayoni hesā, bhūmija, phalassa adhigamāya.

*Because that's an irrational way to win the fruit.*

Seyyathāpi, bhūmija, puriso navanītattthiko navanīttagavesī navanītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā matthena āviñcheyya.

*Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring water into a pot and churning it with a stick.*

Āsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya, abhabbo navanītassa adhigamāya;

*But by doing this, they couldn't produce any butter, regardless of whether they made a wish,*

anāsañcepi karitvā ... pe ...

*didn't make a wish,*

āsañca anāsañcepi karitvā ... pe ...

*both did and did not make a wish,*

nevāsaṃ nānāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñcheyya,  
abhabbo navanītassa adhigamāya.

*or neither did nor did not make a wish.*

Taṃ kissa hetu?

*Why is that?*

Ayoni hesā, bhūmija, navanītassa adhigamāya.

*Because that's an irrational way to produce butter.*

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādittino ... pe ...

*And so it is for any ascetics and brahmins who have wrong view ...*

micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa  
adhigamāya;

anāsañcepi karitvā ... pe ...

āsaṇca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Ayoni hesā, bhūmija, phalassa adhigamāya.

*Because that's an irrational way to win the fruit.*

Seyyathāpi, bhūmija, puriso aggitthiko aggigavesī aggipariyesanaṃ caramāno allāṃ  
kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya.

*Suppose there was a person in need of fire. While wandering in search of fire, they tried  
drilling a green, sappy log with a drill-stick.*

Āsañcepi karitvā allāṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya,  
abhabbo aggissa adhigamāya;

*But by doing this, they couldn't start a fire, regardless of whether they made a wish,*

anāsañcepi karitvā ... pe ...

*didn't make a wish,*

āsaṇca anāsañcepi karitvā ... pe ...

*both did and did not make a wish,*

nevāsaṃ nānāsañcepi karitvā allāṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya  
abhimantheyya, abhabbo aggissa adhigamāya.

*or neither did nor did not make a wish.*

Taṃ kissa hetu?

*Why is that?*

Ayoni hesā, bhūmija, aggissa adhigamāya.

*Because that's an irrational way to start a fire.*

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādittino ... pe ...

*And so it is for any ascetics and brahmins who have wrong view ...*

micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa  
adhigamāya;

anāsañcepi karitvā ... pe ...

āsaṇca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Ayoni hesā, bhūmija, phalassa adhigamāya.

*Because that's an irrational way to win the fruit.*

Ye hi keci, bhūmija, samaṇā vā brāhmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammāñjīvā sammāvāyāmā sammāsaṭṭi sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

*There are some ascetics and brahmins who have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. If they lead the spiritual life, they can win the fruit, regardless of whether they make a wish,*

anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

*they don't make a wish,*

āsaṇca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

*they both do and do not make a wish,*

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

*or they neither do nor do not make a wish.*

Taṃ kissa hetu?

*Why is that?*

Yoni hesā, bhūmija, phalassa adhigamāya.

*Because that's a rational way to win the fruit.*

Seyyathāpi, bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno tilapiṭṭhaṃ doniyā ākiritvā udakena parippphosakaṃ parippphosakaṃ pīleyya.

*Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sesame flour in a bucket, sprinkling it thoroughly with water, and pressing it out.*

Āsañcepi karitvā tilapiṭṭhaṃ doniyā ākiritvā udakena parippphosakaṃ parippphosakaṃ pīleyya, bhabbo telassa adhigamāya;

*By doing this, they could extract oil, regardless of whether they made a wish,*

anāsañcepi karitvā ... pe ...

*didn't make a wish,*

āsaṇca anāsañcepi karitvā ... pe ...

*both did and did not make a wish,*

nevāsaṃ nānāsañcepi karitvā tilapiṭṭhaṃ doniyā ākiritvā udakena parippphosakaṃ parippphosakaṃ pīleyya, bhabbo telassa adhigamāya.

*or neither did nor did not make a wish.*

Taṃ kissa hetu?

*Why is that?*

Yoni hesā, bhūmija, telassa adhigamāya.

*Because that's a rational way to extract oil.*

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino ... pe ...

*And so it is for any ascetics and brahmins who have right view ...*

sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

anāsañcepi karitvā ... pe ...

āsaṇca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

*Because that's a rational way to win the fruit.*

Seyyathāpi, bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ thanato āviñcheyya.

*Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the udder of a newly-calved cow.*

Āsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñcheyya, bhabbo khīrassa adhigamāya;

*By doing this, they could get milk, regardless of whether they made a wish,*

anāsañcepi karitvā ... pe ...

*didn't make a wish,*

āsañca anāsañcepi karitvā ... pe ...

*both did and did not make a wish,*

nevāsaṃ nānāsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñcheyya, bhabbo khīrassa adhigamāya.

*or neither did nor did not make a wish.*

Taṃ kissa hetu?

*Why is that?*

Yoni hesā, bhūmija, khīrassa adhigamāya.

*Because that's a rational way to get milk.*

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino ... pe ...

*And so it is for any ascetics and brahmins who have right view ...*

sammāsamādhino te āsañcepi karitvā ... pe ...

anāsañcepi karitvā ... pe ...

āsañca anāsañcepi karitvā ... pe ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

*Because that's a rational way to win the fruit.*

Seyyathāpi, bhūmija, puriso navanītathiko navanīttagavesī navanītapariyesanaṃ caramāno dadhiṃ kalase āsiñcitvā matthena āviñcheyya.

*Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring curds into a pot and churning them with a stick.*

Āsañcepi karitvā dadhiṃ kalase āsiñcitvā matthena āviñcheyya, bhabbo navanītassa adhigamāya;

*By doing this, they could produce butter, regardless of whether they made a wish,*

anāsañcepi karitvā ...

*didn't make a wish,*

āsañca anāsañcepi karitvā ...

*both did and did not make a wish,*

nevāsaṃ nānāsañcepi karitvā dadhiṃ kalase āsiñcitvā matthena āviñcheyya, bhabbo navañitassa adhigamāya.

*or neither did nor did not make a wish.*

Taṃ kissa hetu?

*Why is that?*

Yoni hesā, bhūmija, navañitassa adhigamāya.

*Because that's a rational way to produce butter.*

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino ... pe ...

*And so it is for any ascetics and brahmins who have right view ...*

sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

anāsañcepi karitvā ...

āsañca anāsañcepi karitvā ...

nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

*Because that's a rational way to win the fruit.*

Seyyathāpi, bhūmija, puriso aggitthiko aggigavesī aggipariyesanaṃ caramāno sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya;

*Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a dried up, withered log with a drill-stick.*

( ) āsañcepi karitvā ...

*By doing this, they could start a fire, regardless of whether they made a wish,*

anāsañcepi karitvā ...

*didn't make a wish,*

āsañca anāsañcepi karitvā ...

*both did and did not make a wish,*

nevāsaṃ nānāsañcepi karitvā sukkhaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhigamāya.

*or neither did nor did not make a wish.*

Taṃ kissa hetu?

*Why is that?*

Yoni hesā, bhūmija, aggissa adhigamāya.

*Because that's a rational way to start a fire.*

Evameva kho, bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino ... pe ...

*And so it is for any ascetics and brahmins who have right view ...*

sammāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;

āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya;



nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.

Taṃ kissa hetu?

Yoni hesā, bhūmija, phalassa adhigamāya.

*Because that's a rational way to win the fruit.*

Sace kho taṃ, bhūmija, jayasenassa rājakumārassa imā catasso upamā paṭibhāyeyyaṃ anacchariyaṃ te jayaseno rājakumāro pasādeyya, pasanno ca te paṣannākāraṃ kareyyā”ti.

*Bhūmija, it wouldn't be surprising if, had these four similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence.”*

“Kuto pana maṃ, bhante, jayasenassa rājakumārassa imā catasso upamā paṭibhāyissanti anacchariyā pubbe assutapubbā, seyyathāpi bhagavantā”ti?

*“But sir, how could these four similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano āyasmā bhūmijo bhagavato bhāsitaṃ abhinandīti.

*Satisfied, Venerable Bhūmija was happy with what the Buddha said.*

Bhūmijasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

Anuruddhasutta

With Anuruddha

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Atha kho pañcakaṅgo thapati aññataraṃ purisaṃ āmantesi:

And then the master builder Pañcakaṅga addressed a man,

“ehi tvaṃ, ambho purisa, yenāyasmā anuruddho tenupasaṅkama; upasaṅkamtivā mama vacanena āyasmato anuruddhassa pāde sirasā vandāhi:

“Please, mister, go to Venerable Anuruddha, and in my name bow with your head to his feet.

Say to him,

‘pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandatī’ti;

‘Sir, the master builder Pañcakaṅga bows with his head to your feet.’

evaṅca vadehi:

And then ask him whether he

‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa thapatissa svātanāya attacattuttho bhattaṃ;

might accept tomorrow's meal from Pañcakaṅga together with the mendicant Saṅgha.

yena ca kira, bhante, āyasmā anuruddho pagevatarāṃ āgaccheyya;

And ask whether he might please come earlier than usual,

pañcakaṅgo, bhante, thapati bahukicco bahukaraṇīyo rājakaraṇīyenā””ti.

for Pañcakaṅga has many duties, and much work to do for the king.”

“Evam, bhante””ti kho so puriso pañcakaṅgassa thapatissa paṭissutvā yenāyasmā anuruddho tenupasaṅkami; upasaṅkamtivā āyasantam anuruddhaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so puriso āyasantam anuruddhaṃ etadavoca:

“Yes, sir,” that man replied. He did as Pañcakaṅga asked, and

“pañcakaṅgo, bhante, thapati āyasmato anuruddhassa pāde sirasā vandati, evaṅca vadeti:

-

‘adhivāsetu kira, bhante, āyasmā anuruddho pañcakaṅgassa thapatissa svātanāya attacattuttho bhattaṃ;

-

yena ca kira, bhante, āyasmā anuruddho pagevatarāṃ āgaccheyya;

-

pañcakaṅgo, bhante, thapati bahukicco bahukaraṇīyo rājakaraṇīyenā””ti.

-

Adhivāsesi kho āyasmā anuruddho tuṇhībhāvena.

Venerable Anuruddha consented in silence.

Atha kho āyasmā anuruddho tassā rattiya accayena pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya yena pañcakaṅgassa thapatissa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.

Then when the night had passed, Anuruddha robed up in the morning and, taking his bowl and robe, went to Pañcakaṅga's home, where he sat on the seat spread out.

Atha kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ pañitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

*Then Pañcakaṅga served and satisfied Anuruddha with his own hands with a variety of delicious foods.*

Atha kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ bhuttāviṃ onītapattapāṇiṃ aññātaraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

*When Anuruddha had eaten and washed his hands and bowl, Pañcakaṅga took a low seat, sat to one side,*

Ekamantaṃ nisinno kho pañcakaṅgo thapati āyasmantaṃ anuruddhaṃ etadavoca:  
*and said to him:*

“Idha maṃ, bhante, therā bhikkhū upasaṅkamitvā evamāhaṃsu:

*“Sir, some senior mendicants have come to me and said,*

‘appamāṇaṃ, gahapati, cetovimuttiṃ bhāvehi’*ti.*

*‘Householder, develop the limitless release of heart.’*

Ekacce therā evamāhaṃsu:

*Others have said,*

‘mahaggataṃ, gahapati, cetovimuttiṃ bhāvehi’*ti.*

*‘Householder, develop the expansive release of heart.’*

Yā cāyaṃ, bhante, appamāṇā cetovimutti yā ca mahaggatā cetovimutti—

*Now, the limitless release of the heart and the expansive release of the heart:*

ime dhammā nānatthā ceva nānābyañjanā ca, udāhu ekatthā byañjanaṃ eva nānaṃ”*ti?*  
*do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”*

“Tena hi, gahapati, tamyevettha patibhātu, apannakante ito bhavissati”*ti.*

*“Well then, householder, let me know what you think about this. Afterwards you’ll get it for sure.”*

“Mayhaṃ kho, bhante, evaṃ hoti:

*“Sir, this is what I think.*

‘yā cāyaṃ appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā ekatthā byañjanaṃ eva nānaṃ’*”ti.*

*The limitless release of the heart and the expansive release of the heart mean the same thing, and differ only in the phrasing.”*

“Yā cāyaṃ, gahapati, appamāṇā cetovimutti yā ca mahaggatā cetovimutti ime dhammā nānatthā ceva nānābyañjanā ca.

*“The limitless release of the heart and the expansive release of the heart differ in both meaning and phrasing.*

Tadamināpetam, gahapati, pariyāyena veditabbaṃ yathā ime dhammā nānatthā ceva nānābyañjanā ca.

*This is a way to understand how these things differ in both meaning and phrasing.*

Katamā ca, gahapati, appamāṇā cetovimutti?

*And what is the limitless release of the heart?*

Idha, gahapati, bhikkhu mettāsahagatena cetasā ekam disaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthaṃ; iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati.

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

Karuṇāsaḥagatena cetasā ...

*They meditate spreading a heart full of compassion ...*

muditāsaḥagatena cetasā ...

*They meditate spreading a heart full of rejoicing ...*

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

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

Ayaṃ vuccati, gahapati, appamāṇā cetovimutti.

*This is called the limitless release of the heart.*

Katamā ca, gahapati, mahaggatā cetovimutti?

*And what is the expansive release of the heart?*

Idha, gahapati, bhikkhu yāvatā ekaṃ rukkhamūlaṃ mahaggatanti pharitvā adhimuccitvā viharati.

*It's when a mendicant meditates determined on pervading the extent of a single tree root as expansive.*

Ayaṃ vuccati, gahapati, mahaggatā cetovimutti.

*This is called the expansive release of the heart.*

Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā rukkhāmūlāni mahaggatanti pharitvā adhimuccitvā viharati.

*Also, a mendicant meditates determined on pervading the extent of two or three tree roots ...*

Ayaṃpi vuccati, gahapati, mahaggatā cetovimutti.

Idha pana, gahapati, bhikkhu yāvatā ekaṃ gāmakkhettaṃ mahaggatanti pharitvā adhimuccitvā viharati.

*a single village district ...*

Ayaṃpi vuccati, gahapati, mahaggatā cetovimutti.

Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā gāmakkhettāni mahaggatanti pharitvā adhimuccitvā viharati.

*two or three village districts ...*

Ayaṃpi vuccati, gahapati, mahaggatā cetovimutti.

Idha pana, gahapati, bhikkhu yāvatā ekaṃ mahārajaṃ mahaggatanti pharitvā adhimuccitvā viharati.

*a single kingdom ...*

Ayaṃpi vuccati, gahapati, mahaggatā cetovimutti.

Idha pana, gahapati, bhikkhu yāvatā dve vā tīṇi vā mahārajjāni mahaggatanti pharitvā adhimuccitvā viharati.

*two or three kingdoms ...*

Ayaṃpi vuccati, gahapati, mahaggatā cetovimutti.

Idha pana, gahapati, bhikkhu yāvatā samuddapariyaṇtaṃ pathaviṃ mahaggatanti pharitvā adhimuccitvā viharati.

*this land surrounded by ocean.*

Ayampi vuccati, gahapati, mahaggaṭā cetovimutti.

*This too is called the expansive release of the heart.*

Iminā kho etaṃ, gahapati, pariyāyena veditabbaṃ yathā ime dhammā nānatthā ceva nānābyañjanā ca.

*This is a way to understand how these things differ in both meaning and phrasing.*

Catasso kho imā gahapati, bhavūpapattiyo.

*Householder, there are these four kinds of rebirth in a future life.*

Katamā catasso?

*What four?*

Idha, gahapati, ekacco ‘parittābhā’ti pharitvā adhimuccitvā viharati.

*Take someone who meditates determined on pervading ‘limited radiance’.*

So kāyassa bhedaṃ paraṃ maraṇaṃ parittābhānaṃ devānaṃ saṃsāraṃ upapajjati.

*When their body breaks up, after death, they’re reborn in the company of the gods of limited radiance.*

Idha pana, gahapati, ekacco ‘appamāṇābhā’ti pharitvā adhimuccitvā viharati.

*Next, take someone who meditates determined on pervading ‘limitless radiance’.*

So kāyassa bhedaṃ paraṃ maraṇaṃ appamāṇābhānaṃ devānaṃ saṃsāraṃ upapajjati.

*When their body breaks up, after death, they’re reborn in the company of the gods of limitless radiance.*

Idha pana, gahapati, ekacco ‘saṅkiliṭṭhābhā’ti pharitvā adhimuccitvā viharati.

*Next, take someone who meditates determined on pervading ‘corrupted radiance’.*

So kāyassa bhedaṃ paraṃ maraṇaṃ saṅkiliṭṭhābhānaṃ devānaṃ saṃsāraṃ upapajjati.

*When their body breaks up, after death, they’re reborn in the company of the gods of corrupted radiance.*

Idha pana, gahapati, ekacco ‘parisuddhābhā’ti pharitvā adhimuccitvā viharati.

*Next, take someone who meditates determined on pervading ‘pure radiance’.*

So kāyassa bhedaṃ paraṃ maraṇaṃ parisuddhābhānaṃ devānaṃ saṃsāraṃ upapajjati.

*When their body breaks up, after death, they’re reborn in the company of the gods of pure radiance.*

Imā kho, gahapati, catasso bhavūpapattiyo.

*These are the four kinds of rebirth in a future life.*

Hoti kho so, gahapati, samayo, yā tā devatā ekajjhaṃ sannipatanti, tasmaṃ ekajjhaṃ sannipatitānaṃ vaṇṇanānattaṇhi kho paññāyati no ca ābhānānattaṃ.

*There comes a time, householder, when the deities gather together as one. When they do so, a difference in their color is evident, but not in their radiance.*

Seyyathāpi, gahapati, puriso sambahulāni telappadīpāni ekaṃ gharaṃ paveseyya.

*It’s like when a person brings several oil lamps into one house.*

Tesaṃ ekaṃ gharaṃ pavesitānaṃ accinānattaṇhi kho paññāyetha, no ca ābhānānattaṃ;

*You can detect a difference in their flames, but not in their radiance.*

evameva kho, gahapati, hoti kho so samayo, yā tā devatā ekajjhaṃ sannipatanti tasmaṃ ekajjhaṃ sannipatitānaṃ vaṇṇanānattaṇhi kho paññāyati, no ca ābhānānattaṃ.

*In the same way, when the deities gather together as one, a difference in their color is evident, but not in their radiance.*

Hoti kho so, gahapati, samayo, yā tā devatā tato vipakkamanti, tasmaṃ tato vipakkamantīnaṃ vaṇṇanānattaṇceva paññāyati ābhānānattaṇca.

*There comes a time when those deities go their separate ways. When they do so, a difference both in their color and also in their radiance is evident.*

Seyyathāpi, gahapati, puriso tāni sambahulāni telappadīpāni tamhā gharā nīhareyya.  
*It's like when a person takes those several oil lamps out of that house.*

Tesaṃ tato nīhatānaṃ accinānattañceva paññāyetha ābhānānattañca;  
*You can detect a difference both in their flames and also in their radiance.*

evameva kho, gahapati, hoti kho so samayo, yā tā devatā tato vipakkamanti, tesaṃ tato vipakkamantīnaṃ vaṇṇanānattañceva paññāyati ābhānānattañca.  
*In the same way, when the deities go their separate ways, a difference both in their color and also in their radiance is evident.*

Na kho, gahapati, tesaṃ devatānaṃ evaṃ hoti:  
*It's not that those deities think,*

‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassatanti vā’, api ca yattha yattheva tā devatā abhinivisanti tattha tattheva tā devatā abhīramanti.  
*‘What we have is permanent, lasting, and eternal.’ Rather, wherever those deities cling, that's where they take pleasure.*

Seyyathāpi, gahapati, makkhikānaṃ kājena vā piṭakena vā harīyamānānaṃ na evaṃ hoti:  
*It's like when flies are being carried along on a carrying-pole or basket. It's not that they think,*

‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassatanti vā’, api ca yattha yattheva tā makkhikā abhinivisanti tattha tattheva tā makkhikā abhīramanti;  
*‘What we have is permanent, lasting, and eternal.’ Rather, wherever those flies cling, that's where they take pleasure.*

evameva kho, gahapati, tesaṃ devatānaṃ na evaṃ hoti:  
*In the same way, it's not that those deities think,*

‘idaṃ amhākaṃ niccanti vā dhuvanti vā sassatanti vā’, api ca yattha yattheva tā devatā abhinivisanti tattha tattheva tā devatā abhīramanti”ti.  
*‘What we have is permanent, lasting, and eternal.’ Rather, wherever those deities cling, that's where they take pleasure.”*

Evaṃ vutte, āyasmā sabhiyo kaccāno āyasmantaṃ anuruddhaṃ etadavoca:  
*When he had spoken, Venerable Abhiya Kaccāna said to Venerable Anuruddha:*

“sādhu, bhante anuruddha.  
*“Good, Venerable Anuruddha!*

Atthi ca me ettha uttarīṃ paṭipucchitabbaṃ.  
*I have a further question about this.*

Yā tā, bhante, devatā ābhā sabbā tā parittābhā udāhu santettha ekaccā devatā appamāṇābhā”ti?  
*Do all the radiant deities have limited radiance, or do some there have limitless radiance?”*

“Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti.  
*“In that respect, Reverend Kaccāna, some deities there have limited radiance, while some have limitless radiance.”*

“Ko nu kho, bhante anuruddha, hetu ko paccayo yena tesaṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā parittābhā, santi panettha ekaccā devatā appamāṇābhā”ti?  
*“What is the cause, Venerable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance?”*

“Tena hāvuso kaccāna, taṃyevettha paṭipucchissāmi. Yathā te khomeyya tathā naṃ byākareyyāsi.  
*“Well then, Reverend Kaccāna, I'll ask you about this in return, and you can answer as you like.*

Taṃ kiṃ maññasi, āvuso kaccāna,  
*What do you think, Reverend Kaccāna?*

yyāyaṃ bhikkhu yāvataṃ ekam rukkhamaṇi ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā rukkhamaṇi ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

*Which of these two kinds of mental development is more expansive: when a mendicant meditates determined on pervading as expansive the extent of a single tree root, or two or three tree roots?”*

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ dve vā tīṇi vā rukkhamaṇi ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

*“When a mendicant meditates on two or three tree roots.”*

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna,  
*“What do you think, Reverend Kaccāna?*

yyāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā rukkhamaṇi ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ ekam gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

*Which of these two kinds of mental development is more expansive: when a mendicant meditates determined on pervading as expansive the extent of two or three tree roots, or a single village district ...*

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ ekam gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yyāyaṃ bhikkhu yāvataṃ ekam gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

*two or three village districts ...*

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ dve vā tīṇi vā gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yyāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā gāmakkhetaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ ekam mahārajjaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

*a single kingdom ...*

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ ekam mahārajjaṃ ‘mahaggataṃ’ti pharitvā adhimuccitvā viharati—

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvataṃ ekam mahārajjam ‘mahaggatan’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā mahārajjāni ‘mahaggatan’ti pharitvā adhimuccitvā viharati—  
*two or three kingdoms ...*

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ dve vā tīṇi vā mahārajjāni ‘mahaggatan’ti pharitvā adhimuccitvā viharati—

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti.

“Taṃ kiṃ maññasi, āvuso kaccāna, yvāyaṃ bhikkhu yāvataṃ dve vā tīṇi vā mahārajjāni ‘mahaggatan’ti pharitvā adhimuccitvā viharati, yo cāyaṃ bhikkhu yāvataṃ samuddapariyantaṃ pathaviṃ ‘mahaggatan’ti pharitvā adhimuccitvā viharati—  
*this land surrounded by ocean?”*

imāsaṃ ubhinnaṃ cittabhāvanānaṃ katamā cittabhāvanā mahaggatatarā”ti?

“Yvāyaṃ, bhante, bhikkhu yāvataṃ samuddapariyantaṃ pathaviṃ ‘mahaggatan’ti pharitvā adhimuccitvā viharati—  
*“When a mendicant meditates on this land surrounded by ocean.”*

ayaṃ imāsaṃ ubhinnaṃ cittabhāvanānaṃ mahaggatatarā”ti?

“Ayaṃ kho, āvuso kaccāna, hetu ayaṃ paccayo, yena tāsaṃ devatānaṃ ekam devanikāyaṃ upapannānaṃ santettha ekaccā devatā paritābhā, santi panettha ekaccā devatā appamāṇābhā”ti.  
*“This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance.”*

“Sādhu, bhante anuruddha.  
*“Good, Venerable Anuruddha!”*

Atthi ca me ettha uttariṃ paṭipucchitabbaṃ.  
*I have a further question about this.*

Yāvataṃ, bhante, devatā ābhā sabbā tā saṃkiliṭṭhābhā udāhu santettha ekaccā devatā parisuddhābhā”ti?  
*Do all the radiant deities have corrupted radiance, or do some there have pure radiance?”*

“Tadaṅgena kho, āvuso kaccāna, santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti.  
*“In that respect, Reverend Kaccāna, some deities there have corrupted radiance, while some have pure radiance.”*

“Ko nu kho, bhante, anuruddha, hetu ko paccayo, yena tāsaṃ devatānaṃ ekam devanikāyaṃ upapannānaṃ santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti?  
*“What is the cause, Venerable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance?”*

“Tena hāvuso kaccāna, upamaṃ te karissāmi.  
*“Well then, Reverend Kaccāna, I shall give you a simile.*

Upamāyapidhekacce viññū purisā bhāsitaṃ atthaṃ ājānanti.  
*For by means of a simile some sensible people understand the meaning of what is said.*



Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi aparisuddhaṃ vaṭṭipi aparisuddhā.

*Suppose an oil lamp was burning with impure oil and impure wick.*

So telassapi aparisuddhattā vaṭṭiyāpi aparisuddhattā andhandhaṃ viya jhāyati;  
*Because of the impurity of the oil and the wick it burns dimly, as it were.*

evameva kho, āvuso kaccāna, idhekacco bhikkhu ‘saṃkiliṭṭhābhā’ti pharitvā adhimuccitvā viharati,  
*In the same way, take some mendicant who meditates determined on pervading ‘corrupted radiance’.*

tassa kāyadutṭhullampi na suppatippassaddhaṃ hoti, thinamiddhampi na susamūhataṃ hoti, uddhaccakukkuccampi na suppaṭivinitaṃ hoti.  
*Their physical discomfort is not completely settled, their dullness and drowsiness is not completely eradicated, and their restlessness and remorse is not completely eliminated.*

So kāyadutṭhullassapi na suppatippassaddhattā thinamiddhassapi na susamūhatattā uddhaccakukkuccassapi na suppaṭivinitattā andhandhaṃ viya jhāyati.  
*Because of this they practice absorption dimly, as it were.*

So kāyassa bhedaṃ paraṃ maraṇā saṃkiliṭṭhābhānaṃ devānaṃ saṃsāraṃ upapajjati.  
*When their body breaks up, after death, they’re reborn in the company of the gods of corrupted radiance.*

Seyyathāpi, āvuso kaccāna, telappadīpassa jhāyato telampi parisuddhaṃ vaṭṭipi parisuddhā.  
*Suppose an oil lamp was burning with pure oil and pure wick.*

So telassapi parisuddhattā vaṭṭiyāpi parisuddhattā na andhandhaṃ viya jhāyati;  
*Because of the purity of the oil and the wick it doesn’t burn dimly, as it were.*

evameva kho, āvuso kaccāna, idhekacco bhikkhu ‘parisuddhābhā’ti pharitvā adhimuccitvā viharati.  
*In the same way, take some mendicant who meditates determined on pervading ‘pure radiance’.*

Tassa kāyadutṭhullampi suppatippassaddhaṃ hoti, thinamiddhampi susamūhataṃ hoti, uddhaccakukkuccampi suppaṭivinitaṃ hoti.  
*Their physical discomfort is completely settled, their dullness and drowsiness is completely eradicated, and their restlessness and remorse is completely eliminated.*

So kāyadutṭhullassapi suppatippassaddhattā thinamiddhassapi susamūhatattā uddhaccakukkuccassapi suppaṭivinitattā na andhandhaṃ viya jhāyati.  
*Because of this they don’t practice absorption dimly, as it were.*

So kāyassa bhedaṃ paraṃ maraṇā parisuddhābhānaṃ devānaṃ saṃsāraṃ upapajjati.  
*When their body breaks up, after death, they’re reborn in the company of the gods of pure radiance.*

Ayaṃ kho, āvuso kaccāna, hetu ayaṃ paccayo yena tāsāṃ devatānaṃ ekaṃ devanikāyaṃ upapannānaṃ santettha ekaccā devatā saṃkiliṭṭhābhā, santi panettha ekaccā devatā parisuddhābhā”ti.  
*“This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance.”*

Evam vutte, āyasmā sabhiyo kaccāno āyasmantaṃ anuruddhaṃ etadavoca:  
*When he had spoken, Venerable Abhiya Kaccāna said to Venerable Anuruddha,*

“sādhu, bhante anuruddha.  
*“Good, Venerable Anuruddha!*

Na, bhante, āyasmā anuruddho evamāha:  
*Venerable Anuruddha, you don’t say,*

‘evaṃ me sutan’ti vā ‘evaṃ arahati bhavitun’ti vā;  
*‘So I have heard’ or ‘It ought to be like this.’*

atha ca pana, bhante, āyasmā anuruddho ‘evampi tā devatā, itipi tā devatā’tveva bhāsati.  
*Rather, you say: ‘These deities are like this, those deities are like that.’*

Tassa mayhaṃ, bhante, evaṃ hoti:  
*Sir, it occurs to me,*

‘addhā āyasmatā anuruddhena tāhi devatāhi saddhiṃ sannivutthapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā”’ti.  
*‘Clearly, Venerable Anuruddha has previously lived together with those deities, conversed, and engaged in discussion.’”*

“Addhā kho ayaṃ, āvuso kaccāna, āsajja upanīya vācā bhāsītā,  
*“Your words are clearly invasive and intrusive, Reverend Kaccāna.*

api ca te ahaṃ byākarissāmi:  
*Nevertheless, I will answer you.*

‘dīgharattaṃ kho me, āvuso kaccāna, tāhi devatāhi saddhiṃ sannivutthapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā”’ti.  
*For a long time I have previously lived together with those deities, conversed, and engaged in discussion.”*

Evaṃ vutte, āyasmā sabhiyo kaccāno pañcakaṇḍaṃ thapatiṃ etadavoca:  
*When he had spoken, Venerable Abhiya Kaccāna said to Pañcakaṇḍa the master builder,*

“lābhā te, gahapati, suladdhaṃ te, gahapati,  
*“You’re fortunate, householder, so very fortunate,*

yaṃ tvañceva taṃ kaṅkhādhammaṃ pahāsi, mayañcimaṃ dhammapariyāyaṃ alatthamhā savanāyā”’ti.  
*to have given up your state of uncertainty, and to have got the chance to listen to this exposition of the teaching.”*

Anuruddhasuttaṃ niṭṭhitaṃ sattamaṃ.

Upakkilesasutta

Corruptions

Evam me sutam—

*So I have heard.*

ekam samayam bhagavā kosambiyam viharati ghositārāme.

*At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.*

Tena kho pana samayena kosambiyam bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti.

*Now at that time the mendicants of Kosambi were arguing, quarreling, and fighting, continually wounding each other with barbed words.*

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tīto kho so bhikkhu bhagavantam etadavoca:

*Then a mendicant went up to the Buddha, bowed, stood to one side, and told him what was happening, adding:*

“idha, bhante, kosambiyam bhikkhū bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti.

Sādhu, bhante, bhagavā yena te bhikkhū tenupasaṅkamatu anukampaṃ upādāyā”ti.

*“Please, sir go to those mendicants out of compassion.”*

Adhivāsesi bhagavā tuṇhībhāvena.

*The Buddha consented in silence.*

Atha kho bhagavā yena te bhikkhū tenupasaṅkami; upasaṅkamitvā te bhikkhū etadavoca:

*Then the Buddha went up to those mendicants and said,*

“alam, bhikkhave, mā bhaṇḍanam, mā kalaham, mā viggaham, mā vivādan”ti.

*“Enough, mendicants! Stop arguing, quarreling, and fighting.”*

Evam vutte, aññataro bhikkhu bhagavantam etadavoca:

*When he said this, one of the mendicants said to the Buddha,*

“āgametu, bhante.

*“Wait, sir!*

Bhagavā dhammassāmī;

*Let the Buddha, the Lord of the Dhamma,*

apposukko, bhante, bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu;

*remain passive, dwelling in blissful meditation in the present life.*

mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā”ti.

*We will be known for this arguing, quarreling, and fighting.”*

Dutiyampi kho bhagavā te bhikkhū etadavoca:

*For a second time ...*

“alam, bhikkhave, mā bhaṇḍanam, mā kalaham, mā viggaham, mā vivādan”ti.

Dutiyampi kho so bhikkhu bhagavantam etadavoca:

“āgametu, bhante.

Bhagavā dhammassāmī;

appossukko, bhante, bhagavā ditṭhadhammasukhavihāraṃ anuyutto viharatu;

mayametenā bhaṇḍanena kalahena viggahena vivādena paññāyissāmā”ti.

Tatiyampi kho bhagavā te bhikkhū etadavoca:

*and a third time the Buddha said to those mendicants,*

“alaṃ, bhikkhave, mā bhaṇḍanaṃ, mā kalaḥaṃ, mā viggahaṃ, mā vivādan”ti.

*“Enough, mendicants! Stop arguing, quarreling, and fighting.”*

Tatiyampi kho so bhikkhu bhagavantam etadavoca:

*For a third time that mendicant said to the Buddha,*

“āgametu, bhante.

*“Wait, sir!*

Bhagavā dhammassāmī;

*Let the Buddha, the Lord of the Dhamma,*

appossukko, bhante, bhagavā ditṭhadhammasukhavihāraṃ anuyutto viharatu;

*remain passive, dwelling in blissful meditation in the present life.*

mayametenā bhaṇḍanena kalahena viggahena vivādena paññāyissāmā”ti.

*We will be known for this arguing, quarreling, and fighting.”*

Atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya kosambim piṇḍāya pāvisi.

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

Kosambiyam piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto senāsanaṃ saṃsāmetvā pattacīvaramādāya ṭhitakova imā gāthā abhāsi:

*After the meal, on his return from alms-round, he set his lodgings in order. Taking his bowl and robe, he recited these verses while standing right there:*

“Puthusaddo samajano,

*“When many voices shout at once,*

na bālo koci maññatha;

*no-one thinks that they’re a fool!*

Samghasmim bhijjamānasmim,

*While the Saṅgha’s being split,*

nāññaṃ bhiyyo amaññaruṃ.

*none thought another to be better.*

Parimuṭṭhā paṇḍitābhāsā,

*Dolts pretending to be astute,*

vācāgocarabhāṇino;

*they talk, their words right out of bounds.*

Yāvicchanti mukhāyāmaṃ,

*They blab at will, their mouths agape,*

yena nītā na taṃ vidū.

*and no-one knows what leads them on.*

Akkocchi maṃ avadhi maṃ,

*‘He abused me, he hit me!’*

ajini maṃ ahāsi me;

*He beat me, he took from me!’*

Ye ca taṃ upanayhanti,  
*Those who cling to hate like this*

veraṃ tesaṃ na sammati.  
*never settle their enmity.*

Akkocchi maṃ avadhi maṃ,  
*'He abused me, he hit me!'*

ajini maṃ ahāsi me;  
*He beat me, he took from me!'*

Ye ca taṃ nupanayhanti,  
*Those who never cling to hate*

veraṃ tesūpasammati.  
*always settle their enmity.*

Na hi verena verāni,  
*For enmity in this world*

sammantīdha kudācanaṃ;  
*is never settled by enmity.*

Averena ca sammanti,  
*It's only settled by love:*

esa dhammo sanantano.  
*this is an ancient principle.*

Pare ca na vijānanti,  
*Others don't understand*

mayamettha yamāmase;  
*that our lives must have limits.*

Ye ca tattha vijānanti,  
*The clever ones who know this*

tato sammanti medhagā.  
*settle their quarrels right away.*

Aṭṭhicchinnā pānahaṛā,  
*Breakers of bones and takers of life,*

gavassadhanahārino;  
*thieves of cattle, horses, wealth,*

Ratṭhaṃ vilumpamānānaṃ,  
*those who plunder the nation:*

tesampi hoti saṅgati;  
*even they can come together,*

Kasmā tumhākaṃ no siyā.  
*so why on earth can't you?*

Sace labhetha nipakaṃ saḥāyaṃ,  
*If you find an alert companion,*

Saddhiṃ caraṃ sādhuviḥārī dhīraṃ;  
*a wise and virtuous friend,*

Abhibhuyya sabbāni parissayāni,  
*then, overcoming all challenges,*

Careyya tenattamano satīmā.  
*wander with them, joyful and mindful.*

No ce labhetha nipakaṃ saḥāyaṃ,  
*If you find no alert companion,*

Saddhiṃ caraṃ sādhuviḥārī dhīraṃ;  
*no wise and virtuous friend,*

Rājāva ratthaṃ vijitaṃ pahāya,  
*then, like a king who flees his conquered realm,*

Eko care mātaṅgarañña nāgo.  
*wander alone like a tusker in the wilds.*

Ekassa caritaṃ seyyo,  
*It's better to wander alone,*

Natthi bāle saḥāyatā;  
*for a fool can never be a friend.*

Eko care na ca pāpāni kayirā,  
*Wander alone and do no wrong,*

Appossukko mātaṅgarañña nāgo”ti.  
*at ease like a tusker in the wilds.”*

Atha kho bhagavā ṭhitakova imā gāthā bhāsivā yena bālakaloṇakāragāmo  
tenupasaṅkami.  
*After speaking these verses while standing, the Buddha went to the village of the child  
salt-miners,*

Tena kho pana samayena āyasmā bhagu bālakaloṇakāragāme viharati.  
*where Venerable Bhagu was staying at the time.*

Addasā kho āyasmā bhagu bhagavantaṃ dūratova āgacchantaṃ.  
*Bhagu saw the Buddha coming off in the distance,*

Disvāna āsanaṃ paññāpesi udakañca pādānaṃ dhovanaṃ.  
*so he spread out a seat and placed water for washing the feet.*

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

Nisajja pāde pakkhālesi.  
*and washed his feet.*

Āyasmāpi kho bhagu bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.  
*Bhagu bowed to the Buddha and sat down to one side.*

Ekamantaṃ nisinnaṃ kho āyasmantaṃ bhaguṃ bhagavā etadavoca:  
*The Buddha said to him,*

“kacci, bhikkhu, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamasi”ti?  
*“I hope you’re keeping well, mendicant; I hope you’re all right. And I hope you’re having no  
trouble getting alms-food.”*

“Khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, na cāhaṃ, bhante, piṇḍakena  
kilamāmi”ti.  
*“I’m keeping well, sir; I’m all right. And I’m having no trouble getting alms-food.”*

Atha kho bhagavā āyasmantaṃ bhaguṃ dhammiyā kathāya sandassetvā  
samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ yena pācīnavamsadāyo  
tenupasaṅkami.

*Then the Buddha educated, encouraged, fired up, and inspired Bhagu with a Dhamma talk,  
after which he got up from his seat and set out for the Eastern Bamboo Park.*

Tena kho pana samayena āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo  
pācīnavamsadāye viharanti.

*Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the Eastern  
Bamboo Park.*

Addasā kho dāyapālo bhagavantam dūratova āgacchantam.

*The park keeper saw the Buddha coming off in the distance*

Disvāna bhagavantam etadavoca:

*and said to the Buddha,*

“mā, mahāsaṃaṇa, etaṃ dāyaṃ pāvīsi.

*“Don’t come into this park, ascetic.*

Santettha tayo kulaputtā attakāmarūpā viharanti.

*There are three gentlemen who love themselves staying here.*

Mā tesam aphāsumakāsi”ti.

*Don’t disturb them.”*

Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa.

*Anuruddha heard the park keeper conversing with the Buddha,*

Sutvāna dāyapālam etadavoca:

*and said to him,*

“mā, āvuso dāyapāla, bhagavantam vāresi.

*“Don’t keep the Buddha out, good park keeper!*

Satthā no bhagavā anuppatto”ti.

*Our Teacher, the Blessed One, has arrived.”*

Atha kho āyasmā anuruddho yenāyasmā ca nandiyo yenāyasmā ca kimilo tenupasaṅkami; upasaṅkamitvā āyasmantaṇca nandiyaṃ āyasmantaṇca kimilaṃ etadavoca:

*Then Anuruddha went to Nandiya and Kimbila, and said to them,*

“abhikkamathāyasmanto, abhikkamathāyasmanto, satthā no bhagavā anuppatto”ti.

*“Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!”*

Atha kho āyasmā ca anuruddho āyasmā ca nandiyo āyasmā ca kimilo bhagavantam paccuggantvā

*Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha.*

eko bhagavato pattacīvaram paṭiggahesi, eko āsanam paññapesi, eko pādodakam upatthapesi.

*One received his bowl and robe, one spread out a seat, and one set out water for washing his feet.*

Nisīdi bhagavā paññatte āsane.

*The Buddha sat on the seat spread out*

Nisajja pāde pakkhālesi.

*and washed his feet.*

Tepi kho āyasmanto bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu.

*Those venerables bowed and sat down to one side.*

Ekamantaṃ nisinnaṃ kho āyasmantaṃ anuruddham bhagavā etadavoca:

*The Buddha said to Anuruddha,*

“kacci vo, anuruddhā, khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilamathā”ti?

*“I hope you’re keeping well, Anuruddha and friends; I hope you’re all right. And I hope you’re having no trouble getting alms-food.”*

“Khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, na ca mayaṃ, bhante, piṇḍakena kilamāma”ti.

*“We’re keeping well, sir; we’re all right. And we’re having no trouble getting alms-food.”*

“Kacci pana vo, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

*“I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?”*

“Taggha mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.

*“Indeed, sir, we live in harmony as you say.”*

“Yathā kathaṃ pana tumhe, anuruddhā, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā”ti?

*“But how do you live this way?”*

“Idha mayaṃ, bhante, evaṃ hoti:

*“In this case, sir, I think:*

‘lābhā vata me, suladdhaṃ vata me

*‘I’m fortunate, so very fortunate,*

yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmi’ti.

*to live together with spiritual companions such as these.’*

Tassa mayaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

*I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private.*

mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.

Tassa, mayaṃ, bhante, evaṃ hoti:

*I think:*

‘yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattheyyaṃ’ti.

*‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’*

So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi.

*And that’s what I do.*

Nānā hi kho no, bhante, kāyā, ekañca pana maññe cittaṃ”ti.

*Though we’re different in body, sir, we’re one in mind, it seems to me.”*

Āyasmāpi kho nandiyo ... pe ...

*And the venerables Nandiya and Kimbila spoke likewise, and they added:*

āyasmāpi kho kimilo bhagavantaṃ etadavoca:

“mayhampi kho, bhante, evaṃ hoti:

‘lābhā vata me, suladdhaṃ vata me

yohaṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmi’ti.

Tassa mayaṃ, bhante, imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,

mettaṃ vacīkammaṃ paccupaṭṭhitaṃ āvi ceva raho ca,



mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi ceva raho ca.

Tassa mayhaṃ, bhante, evaṃ hoti:

‘yannūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattheyyaṃ’ti.

So kho ahaṃ, bhante, sakaṃ cittaṃ nikkhipitvā imesaṃyeva āyasmantānaṃ cittassa vasena vattāmi.

Nānā hi kho no, bhante, kāyā, ekañca pana maññe cittanti.

Evaṃ kho mayaṃ, bhante, samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāmā”ti.

*“That’s how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.”*

“Sādhū sādhū, anuruddhā.

*“Good, good, Anuruddha and friends!*

Kacci pana vo, anuruddhā, appamattā ātāpino pahitattā viharathā”ti?

*But I hope you’re living diligently, keen, and resolute?”*

“Taggha mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti.

*“Indeed, sir, we live diligently.”*

“Yathā kathaṃ pana tumhe, anuruddhā, appamattā ātāpino pahitattā viharathā”ti?

*“But how do you live this way?”*

“Idha, bhante, amhākaṃ yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanāni paññāpeti, pāṇīyaṃ paribhojanīyaṃ upaṭṭhāpeti, avakkārapātiṃ upaṭṭhāpeti.

*“In this case, sir, whoever returns first from alms-round prepares the seats, and puts out the drinking water and the rubbish bin.*

Yo pacchā gāmato piṇḍāya paṭikkamati—sace hoti bhuttāvaseso, sace ākaṅkhati, bhunñati; no ce ākaṅkhati, appaharite vā chaḍḍeti apāṇake vā udae opilāpeti—

*If there’s anything left over, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures.*

so āsanāni paṭisāmeti, pāṇīyaṃ paribhojanīyaṃ paṭisāmeti, avakkārapātiṃ dhovitvā paṭisāmeti, bhattaggaṃ sammajjati.

*Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory.*

Yo passati pāṇīyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vaccaghaṭaṃ vā rittaṃ tucchaṃ so upaṭṭhāpeti.

*If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up.*

Sacassa hoti avisayhaṃ, hatthavikārena dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpema, na teva mayaṃ, bhante, tappaccayā vācam bhindāma.

*If he can’t do it, he summons another with a wave of the hand, and they set it up by lifting it with their hands. But we don’t break into speech for that reason.*

Pañcāhikaṃ kho pana mayaṃ, bhante, sabbarattiṃ dhammiyā kathāya sannisīdāma.

*And every five days we sit together for the whole night and discuss the teachings.*

Evaṃ kho mayaṃ, bhante, appamattā ātāpino pahitattā viharāmā”ti.

*That’s how we live diligently, keen, and resolute.”*

“Sādhū sādhū, anuruddhā.

*“Good, good, Anuruddha and friends!*

Atthi pana vo, anuruddhā, evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharataṃ uttari manussadhammā alamariyañānadassanaviseso adhigato phāsuvihāro”ti?

*But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”*

“Idha mayaṃ, bhante, appamattā ātāpino pahitattā viharantā obhāsañceva sañjānāma dassanañca rūpānaṃ.

*“Well, sir, while meditating diligent, keen, and resolute, we perceive both light and vision of forms.*

So kho pana no obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ;

*But before long the light and the vision of forms vanish.*

tañca nimittaṃ nappaṭivijjhāmā”ti.

*We haven’t worked out the reason for that.”*

“Taṃ kho pana vo, anuruddhā, nimittaṃ paṭivijjhitabbaṃ.

*“Well, you should work out the reason for that.*

Ahampi sudaṃ, anuruddhā, pubbeva sambodhā anabhisambuddho bodhisattova samāno obhāsañceva sañjānāmi dassanañca rūpānaṃ.

*Before my awakening—when I was still unawakened but intent on awakening—I too perceived both light and vision of forms.*

So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ.

*But before long my light and vision of forms vanished.*

Tassa mayhaṃ, anuruddhā, etadahosi:

*It occurred to me:*

‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpānaṃ’ti?

*‘What’s the cause, what’s the reason why my light and vision of forms vanish?’*

Tassa mayhaṃ, anuruddhā, etadahosi:

*It occurred to me:*

‘vicikicchā kho me udapādi, vicikicchādhikaraṇaṃ pana me samādhi cavi.

*‘Doubt arose in me, and because of that my immersion fell away.*

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

*When immersion falls away, the light and vision of forms vanish.*

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissatī”ti. (1)

*I’ll make sure that doubt will not arise in me again.’*

So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi dassanañca rūpānaṃ.

*While meditating diligent, keen, and resolute, I perceived both light and vision of forms.*

So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ.

*But before long my light and vision of forms vanished.*

Tassa mayhaṃ, anuruddhā, etadahosi:

*It occurred to me:*

‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpānaṃ’ti?

*‘What’s the cause, what’s the reason why my light and vision of forms vanish?’*

Tassa mayhaṃ, anuruddhā, etadahosi:

*It occurred to me:*

‘amanasikāro kho me udapādi, amanasikārādhikaraṇaṃ pana me samādhi cavi.

*‘Loss of focus arose in me, and because of that my immersion fell away.*

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

*When immersion falls away, the light and vision of forms vanish.*

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro'ti.  
(2)

*I'll make sure that neither doubt nor loss of focus will arise in me again.'*

So kho ahaṃ, anuruddhā ... pe ...

*While meditating ...*

tassa mayhaṃ, anuruddhā, etadahosi:

'thinamiddhaṃ kho me udapādi, thinamiddhādhikaraṇaṇca pana me samādhī cavi.

*'Dullness and drowsiness arose in me ...*

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ'ti. (3)

*I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness will arise in me again.'*

So kho ahaṃ, anuruddhā ... pe ...

*While meditating ...*

tassa mayhaṃ, anuruddhā, etadahosi:

'chambhitattaṃ kho me udapādi, chambhitattādhikaraṇaṇca pana me samādhī cavi.

*'Terror arose in me, and because of that my immersion fell away.*

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

*When immersion falls away, the light and vision of forms vanish.*

Seyyathāpi, anuruddhā, puriso addhānamaggappaṭipanno, tassa ubhatopasse vaṭṭakā uppatteyyuṃ, tassa tatonidānaṃ chambhitattaṃ uppajjeyya;

*Suppose a person was traveling along a road, and killers were to spring out at them from both sides. They'd feel terrified because of that.*

evameva kho me, anuruddhā, chambhitattaṃ udapādi, chambhitattādhikaraṇaṇca pana me samādhī cavi.

*In the same way, terror arose in me ...*

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ'ti. (4)

*I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror will arise in me again.'*

So kho ahaṃ, anuruddhā ... pe ...

*While meditating ...*

tassa mayhaṃ, anuruddhā, etadahosi:

'uppilāṃ kho me udapādi, uppilādhikaraṇaṇca pana me samādhī cavi.

*'Excitement arose in me, and because of that my immersion fell away.*

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

*When immersion falls away, the light and vision of forms vanish.*

Seyyathāpi, anuruddhā, puriso ekaṃ nidhimukhaṃ gavesanto sakideva pañcanidhimukhāni adhigaccheyya, tassa tatonidānaṃ uppilāṃ uppajjeyya;

*Suppose a person was looking for an entrance to a hidden treasure. And all at once they'd come across five entrances! They'd feel excited because of that.*

evameva kho me, anuruddhā, uppilaṃ udapādi, uppiḷādhikaraṇaṇca pana me samādhī cavi.

*In the same way, excitement arose in me ...*

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ'ti. (5)

*I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement will arise in me again.'*

So kho ahaṃ, anuruddhā ... pe ...

*While meditating ...*

tassa mayhaṃ, anuruddhā, etadahosi:

‘duṭṭhullaṃ kho me udapādi, duṭṭhullādhikaraṇaṇca pana me samādhī cavi.

*'Discomfort arose in me ...*

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ'ti. (6)

*I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort will arise in me again.'*

So kho ahaṃ, anuruddhā ... pe ...

*While meditating ...*

tassa mayhaṃ, anuruddhā, etadahosi:

‘accāraddhavīriyaṃ kho me udapādi, accāraddhavīriyādhikaraṇaṇca pana me samādhī cavi.

*'Excessive energy arose in me, and because of that my immersion fell away.*

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

*When immersion falls away, the light and vision of forms vanish.*

Seyyathāpi, anuruddhā, puriso ubhohi hatthehi vaṭṭakaṃ gālhaṃ gaṇheyya, so tattheva patameyya;

*Suppose a person was to grip a quail too tightly in his hands—it would die right there.*

evameva kho me, anuruddhā, accāraddhavīriyaṃ udapādi, accāraddhavīriyādhikaraṇaṇca pana me samādhī cavi.

Samādhimhi cute obhāso antaradhāyati dassanaṇca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilaṃ, na duṭṭhullaṃ, na accāraddhavīriyaṃ'ti. (7)

*I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy will arise in me again.'*

So kho ahaṃ, anuruddhā ... pe ...

*While meditating ...*

tassa mayhaṃ, anuruddhā, etadahosi:

‘atilīnavīriyaṃ kho me udapādi, atilīnavīriyādhikaraṇaṇca pana me samādhī cavi.

*'Overly lax energy arose in me, and because of that my immersion fell away.*

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

*When immersion falls away, the light and vision of forms vanish.*

Seyyathāpi, anuruddhā, puriso vaṭṭakaṃ sithilaṃ gaṇheyya, so tassa hatthato uppateyya;

*Suppose a person was to grip a quail too loosely—it would fly out of their hands.*

evameva kho me, anuruddhā, atilīnavīriyaṃ udapādi, atilīnavīriyādhikaraṇaṇca pana me samādhi cavi.

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilāṃ, na duṭṭhullāṃ, na accāraddhavīriyaṃ, na atilīnavīriyaṃ'ti. (8)

*I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy will arise in me again.'*

So kho ahaṃ, anuruddhā ... pe ...

*While meditating ...*

tassa mayhaṃ, anuruddhā, etadahosi:

‘abhijappā kho me udapādi, abhijappādhikaraṇaṇca pana me samādhi cavi.

*'Longing arose in me ...*

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilāṃ, na duṭṭhullāṃ, na accāraddhavīriyaṃ, na atilīnavīriyaṃ, na abhijappā'ti. (9)

*I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing will arise in me again.'*

So kho ahaṃ, anuruddhā ... pe ...

*While meditating ...*

tassa mayhaṃ, anuruddhā, etadahosi:

‘nānattasaññā kho me udapādi, nānattasaññādhikaraṇaṇca pana me samādhi cavi.

*'Perceptions of diversity arose in me ...*

Samādhimhi cute obhāso antaradhāyati dassanañca rūpānaṃ.

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppilāṃ, na duṭṭhullāṃ, na accāraddhavīriyaṃ, na atilīnavīriyaṃ, na abhijappā, na nānattasaññā'ti. (10)

*I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity will arise in me again.'*

So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsañceva sañjānāmi dassanañca rūpānaṃ.

*While meditating diligent, keen, and resolute, I perceived both light and vision of forms.*

So kho pana me obhāso nacirasseva antaradhāyati dassanañca rūpānaṃ.

*But before long my light and vision of forms vanished.*

Tassa mayhaṃ anuruddhā etadahosi:

*It occurred to me:*

‘ko nu kho hetu ko paccayo yena me obhāso antaradhāyati dassanañca rūpānaṃ’ti.  
*‘What’s the cause, what’s the reason why my light and vision of forms vanish?’*

Tassa mayhaṃ, anuruddhā, etadahosi:  
*It occurred to me:*

‘atinijjhāyitattaṃ kho me rūpānaṃ udapādi, atinijjhāyitattādhikaraṇaṃ pana me rūpānaṃ samādhī cavi.  
*‘Excessive concentration on forms arose in me, and because of that my immersion fell away.*

Samādhimhi cūte obhāso antaradhāyati dassanañca rūpānaṃ.  
*When immersion falls away, the light and vision of forms vanish.*

Sohaṃ tathā karissāmi yathā me puna na vicikicchā uppajjissati, na amanasikāro, na thinamiddhaṃ, na chambhitattaṃ, na uppīlaṃ, na duṭṭhullaṃ, na accāraddhavīriyaṃ, na atilīnavīriyaṃ, na abhijappā, na nānattasaññā, na atinijjhāyitattaṃ rūpānaṃ’ti. (11)  
*I’ll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity nor excessive concentration on forms will arise in me again.’*

So kho ahaṃ, anuruddhā, ‘vicikicchā cittassa upakkilesaṃ’ti—  
*When I understood that doubt is a corruption of the mind, I gave it up.*

iti veditvā vicikicchaṃ cittassa upakkilesaṃ pajahim, ‘amanasikāro cittassa upakkilesaṃ’ti—  
*When I understood that loss of focus,*

iti veditvā amanasikāraṃ cittassa upakkilesaṃ pajahim, ‘thinamiddhaṃ cittassa upakkilesaṃ’ti—  
*dullness and drowsiness,*

iti veditvā thinamiddhaṃ cittassa upakkilesaṃ pajahim, ‘chambhitattaṃ cittassa upakkilesaṃ’ti—  
*terror,*

iti veditvā chambhitattaṃ cittassa upakkilesaṃ pajahim, ‘uppīlaṃ cittassa upakkilesaṃ’ti—  
*excitement,*

iti veditvā uppīlaṃ cittassa upakkilesaṃ pajahim, ‘duṭṭhullaṃ cittassa upakkilesaṃ’ti—  
*discomfort,*

iti veditvā duṭṭhullaṃ cittassa upakkilesaṃ pajahim, ‘accāraddhavīriyaṃ cittassa upakkilesaṃ’ti—  
*excessive energy,*

iti veditvā accāraddhavīriyaṃ cittassa upakkilesaṃ pajahim, ‘atilīnavīriyaṃ cittassa upakkilesaṃ’ti—  
*overly lax energy,*

iti veditvā atilīnavīriyaṃ cittassa upakkilesaṃ pajahim, ‘abhijappā cittassa upakkilesaṃ’ti—  
*longing,*

iti veditvā abhijappaṃ cittassa upakkilesaṃ pajahim, ‘nānattasaññā cittassa upakkilesaṃ’ti—  
*perception of diversity,*

iti veditvā nānattasaññaṃ cittassa upakkilesaṃ pajahim, ‘atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesaṃ’ti—  
*and excessive concentration on forms are corruptions of the mind, I gave them up.*

iti veditvā atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesaṃ pajahim.

So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto obhāsāñhi kho sañjānāmi, na ca rūpāni passāmi;

*While meditating diligent, keen, and resolute, I perceived light but did not see forms,*

rūpāni hi kho passāmi, na ca obhāsaṃ sañjānāmi:

*or I saw forms, but did not see light.*

‘kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivaṃ’.

*And this went on for a whole night, a whole day, even a whole night and day.*

Tassa mayhaṃ, anuruddhā, etadahosi:

*I thought:*

‘ko nu kho hetu ko paccayo yvāhaṃ obhāsāñhi kho sañjānāmi na ca rūpāni passāmi;

*‘What is the cause, what is the reason for this?’*

rūpāni hi kho passāmi na ca obhāsaṃ sañjānāmi—

kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivaṃ’ti.

Tassa mayhaṃ, anuruddhā, etadahosi:

*It occurred to me:*

‘yasmiñhi kho ahaṃ samaye rūpanimittaṃ amanasikaritvā obhāsanimittaṃ manasi karomi, obhāsāñhi kho tasmīṃ samaye sañjānāmi, na ca rūpāni passāmi.

*‘When I don’t focus on the foundation of the forms, but focus on the foundation of the light, then I perceive light and do not see forms.*

Yasmiṃ panāhaṃ samaye obhāsanimittaṃ amanasikaritvā rūpanimittaṃ manasi karomi, rūpāni hi kho tasmīṃ samaye passāmi na ca obhāsaṃ sañjānāmi—

*But when I don’t focus on the foundation of the light, but focus on the foundation of the forms, then I see forms and do not perceive light.*

kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivaṃ’ti.

*And this goes on for a whole night, a whole day, even a whole night and day.’*

So kho ahaṃ, anuruddhā, appamatto ātāpī pahitatto viharanto parittañceva obhāsaṃ sañjānāmi, parittāni ca rūpāni passāmi;

*While meditating diligent, keen, and resolute, I perceived limited light and saw limited forms,*

appamāṇaṇceva obhāsaṃ sañjānāmi, appamāṇāni ca rūpāni passāmi:

*or I perceived limitless light and saw limitless forms.*

‘kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivaṃ’.

*And this went on for a whole night, a whole day, even a whole night and day.*

Tassa mayhaṃ, anuruddhā, etadahosi:

*I thought:*

‘ko nu kho hetu ko paccayo yvāhaṃ parittañceva obhāsaṃ sañjānāmi, parittāni ca rūpāni passāmi;

*‘What is the cause, what is the reason for this?’*

appamāṇaṇceva obhāsaṃ sañjānāmi, appamāṇāni ca rūpāni passāmi—

kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivaṃ’ti.

Tassa mayhaṃ, anuruddhā, etadahosi:

*It occurred to me:*

‘yasmiṃ kho me samaye paritto samādhī hoti, parittaṃ me tasmīṃ samaye cakkhu hoti.

*‘When my immersion is limited, then my vision is limited,*

Sohaṃ parittena cakkhunā parittañceva obhāsaṃ sañjānāmi, parittāni ca rūpāni passāmi.

*and with limited vision I perceive limited light and see limited forms.*

Yasmiṃ pana me samaye appamāṇo samādhi hoti, appamāṇaṃ me tasmiṃ samaye cakkhu hoti.

*But when my immersion is limitless, then my vision is limitless,*

Sohaṃ appamāṇena cakkhunā appamāṇañceva obhāsaṃ sañjānāmi, appamāṇāni ca rūpāni passāmi—

*and with limitless vision I perceive limitless light and see limitless forms.*

kevalampi rattiṃ, kevalampi divaṃ, kevalampi rattindivan’ti.

*And this goes on for a whole night, a whole day, even a whole night and day.’*

Yato kho me, anuruddhā, ‘vicikicchā cittassa upakkilesa’ti—

*When I understood that doubt,*

iti veditvā vicikicchā cittassa upakkilesa pahīno ahoṣi, ‘amanasikāro cittassa upakkilesa’ti—

*loss of focus,*

iti veditvā amanasikāro cittassa upakkilesa pahīno ahoṣi, ‘thinamiddhaṃ cittassa upakkilesa’ti—

*dullness and drowsiness,*

iti veditvā thinamiddhaṃ cittassa upakkilesa pahīno ahoṣi, ‘chambhitattaṃ cittassa upakkilesa’ti—

*terror,*

iti veditvā chambhitattaṃ cittassa upakkilesa pahīno ahoṣi, ‘uppiḷaṃ cittassa upakkilesa’ti—

*excitement,*

iti veditvā uppiḷaṃ cittassa upakkilesa pahīno ahoṣi, ‘duṭṭhullaṃ cittassa upakkilesa’ti—

*discomfort,*

iti veditvā duṭṭhullaṃ cittassa upakkilesa pahīno ahoṣi, ‘accāraddhavīriyaṃ cittassa upakkilesa’ti—

*excessive energy,*

iti veditvā accāraddhavīriyaṃ cittassa upakkilesa pahīno ahoṣi, ‘atīlīnavīriyaṃ cittassa upakkilesa’ti—

*overly lax energy,*

iti veditvā atīlīnavīriyaṃ cittassa upakkilesa pahīno ahoṣi, ‘abhijappā cittassa upakkilesa’ti—

*longing,*

iti veditvā abhijappā cittassa upakkilesa pahīno ahoṣi, ‘nānattasaññā cittassa upakkilesa’ti—

*perception of diversity,*

iti veditvā nānattasaññā cittassa upakkilesa pahīno ahoṣi, ‘atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesa’ti—

*and excessive concentration on forms are corruptions of the mind, I gave them up.*

iti veditvā atinijjhāyitattaṃ rūpānaṃ cittassa upakkilesa pahīno ahoṣi.

Tassa mayhaṃ, anuruddhā, etadahosi:

*I thought:*

‘ye kho me cittassa upakkilesā te me pahīnā.

*‘I’ve given up my mental corruptions.*



Handa dānāhaṃ tividhena samādhim bhāvemī'ti.

*Now let me develop immersion in three ways.'*

So kho ahaṃ, anuruddhā, savitakkampi savicāraṃ samādhim bhāvesiṃ, avitakkampi vicāramattaṃ samādhim bhāvesiṃ, avitakkampi avicāraṃ samādhim bhāvesiṃ, sappītikampi samādhim bhāvesiṃ, nippītikampi samādhim bhāvesiṃ, sātasaḥagatampi samādhim bhāvesiṃ, upekkhāsaḥagatampi samādhim bhāvesiṃ.

*I developed immersion while placing the mind and keeping it connected; without placing the mind, but just keeping it connected; without placing the mind or keeping it connected; with rapture; without rapture; with pleasure; with equanimity.*

Yato kho me, anuruddhā, savitakkopi savicāro samādhi bhāvito ahoṣi, avitakkopi vicāramatto samādhi bhāvito ahoṣi, avitakkopi avicāro samādhi bhāvito ahoṣi, sappītikopi samādhi bhāvito ahoṣi, nippītikopi samādhi bhāvito ahoṣi, sātasaḥagatopi samādhi bhāvito ahoṣi, upekkhāsaḥagatopi samādhi bhāvito ahoṣi.

*When I had developed immersion in these ways,*

Ñāṇaṇca pana me dassanaṃ udapādi,

*the knowledge and vision arose in me;*

akuppā me cetovimutti. Ayamantimā jāti, natthi dāni punabbhavo'ti.

*'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamano āyasmā anuruddho bhagavato bhāsiṃ abhinandīti.

*Satisfied, Venerable Anuruddha was happy with what the Buddha said.*

Upakkilesasuttaṃ niṭṭhitaṃ aṭṭhamam.

Bālapaṇḍitasutta

The Foolish and the Astute

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:

“Tīnimāni, bhikkhave, bālassa bālalakkhaṇāni bālanimittāni bālāpadānāni.

“These are the three characteristics, signs, and manifestations of a fool.

Katamāni tīni?

What three?

Idha, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitaḥbhāsī ca dukkaṭakammaḥkārī ca.

A fool thinks poorly, speaks poorly, and acts poorly.

No cetam, bhikkhave, bālo duccintitacintī ca abhaviṣṣa dubbhāsitaḥbhāsī ca dukkaṭakammaḥkārī ca kena naṃ paṇḍitā jāneyyūṃ:

If a fool didn't think poorly, speak poorly, and act poorly, then how would the astute know of them,

‘bālo ayaṃ bhavaṃ asappuriso’ti?

‘This fellow is a fool, a bad person’?

Yasmā ca kho, bhikkhave, bālo duccintitacintī ca hoti dubbhāsitaḥbhāsī ca dukkaṭakammaḥkārī ca tasmā naṃ paṇḍitā jānanti:

But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them,

‘bālo ayaṃ bhavaṃ asappuriso’ti.

‘This fellow is a fool, a bad person’.

Sa kho so, bhikkhave, bālo tividhaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

A fool experiences three kinds of suffering and sadness in the present life.

Sace, bhikkhave, bālo sabhāyaṃ vā nisinno hoti, rathikāya vā nisinno hoti, siṅghātake vā nisinno hoti;

Suppose a fool is sitting in a council hall, a street, or a crossroad,

tatra ce jano tajjaṃ tassāruppaṃ kathaṃ manteti.

where people are discussing what is proper and fitting.

Sace, bhikkhave, bālo pānātipātī hoti, adinnādāyī hoti, kāmesumicchācārī hoti, musāvādī hoti, surāmerayamajjapamādaṭṭhāyī hoti.

And suppose that fool is someone who kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence.

Tatra, bhikkhave, bālassa evaṃ hoti:

*Then that fool thinks,*

‘yaṃ kho jano tassa tassāruppaṃ kathaṃ manteti,

*‘These people are discussing what is proper and fitting.*

saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmi’ti.

*But those things are found in me and I am seen in them!’*

Idaṃ, bhikkhave, bālo paṭhamam diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

*This is the first kind of suffering and sadness that a fool experiences in the present life.*

Puna caparaṃ, bhikkhave, bālo passati rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente—

*Furthermore, a fool sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—*

kasāhipi tālente vetthehi tālente addhadaṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eneyyakampi karonte balisaṃsaṃsikampi karonte kahāpanikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante.

*whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘demon’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘grass blades’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘acid pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.*

Tatra, bhikkhave, bālassa evaṃ hoti:

*Then that fool thinks,*

‘yathārūpaṃ kho pāpakāṇaṃ kammāṇaṃ hetu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārenti—

*‘The kinds of deeds for which the kings inflict such punishments—*

kasāhipi tālenti ... pe ... asināpi sīsaṃ chindanti;

saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmi.

*those things are found in me and I am seen in them!’*

Mañcepi rājāno jāneyyūṃ, mampi rājāno gahetvā vividhā kammakāraṇā kāreyyūṃ—

*If the kings find out about me, they will inflict the same kinds of punishments on me!’*

kasāhipi tāleyyūṃ ... pe ... jīvantampi sūle uttāseyyūṃ, asināpi sīsaṃ chindeyyun’ti.

Idampi, bhikkhave, bālo dutiyaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ paṭisaṃvedeti.

*This is the second kind of suffering and sadness that a fool experiences in the present life.*

Puna caparaṃ, bhikkhave, bālaṃ pīthasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāyaṃ vā semāṇaṃ, yānissa pubbe pāpakāni kammāni katāni kāyena duccharitāni vācāya duccharitāni manasā duccharitāni tānissa tamhi samaye olambanti ajjholambanti abhippalambanti.

*Furthermore, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.*

Seyyathāpi, bhikkhave, mahataṃ pabbatakūṭaṇaṃ chāyā sāyanhasamayam  
pathaviyā olambanti ajjholambanti abhippalambanti;

*It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth.*

evameva kho, bhikkhave, bālaṃ pīthasamārūlhaṃ vā mañcasamārūlhaṃ vā  
chamāyaṃ vā semānaṃ, yānissa pubbe pāpakāni kammāni katāni kāyena  
duccaritāni vācāya duccaritāni manasā duccaritāni tānissa tamhi samaye olambanti  
ajjholambanti abhippalambanti.

*In the same way, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.*

Tatra, bhikkhave, bālassa evaṃ hoti:

*Then that fool thinks,*

‘akataṃ vata me kalyāṇaṃ, akataṃ kusalaṃ, akataṃ bhīruttāṇaṃ;

*‘Well, I haven’t done good and skillful things that keep me safe.*

kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisāṃ.

*And I have done bad, violent, and corrupt things.*

Yāvata, bho, akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttāṇānaṃ katapāpānaṃ  
kataluddānaṃ katakibbisānaṃ gatiṃ taṃ gatiṃ pecca gacchāmi’ti.

*When I depart, I’ll go to the place where people who’ve done such things go.’*

So socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati.

*They sorrow and pine and lament, beating their breasts and falling into confusion.*

Idampi, bhikkhave, bālo tatiyaṃ diṭṭheva dhamme dukkhaṃ domanassaṃ  
paṭisaṃvedeti.

*This is the third kind of suffering and sadness that a fool experiences in the present life.*

Sa kho so, bhikkhave, bālo kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā  
manasā duccaritaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ  
vinipātaṃ nirayaṃ upapajjati.

*Having done bad things by way of body, speech, and mind, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.*

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

*And if there’s anything of which it may be rightly said that*

‘ekantaṃ anīṭṭhaṃ ekantaṃ akantaṃ ekantaṃ amanāpaṇ’ti, nirayameva taṃ sammā  
vadamāno vadeyya:

*it is utterly unlikable, undesirable, and disagreeable, it is of hell that this should be said.*

‘ekantaṃ anīṭṭhaṃ ekantaṃ akantaṃ ekantaṃ amanāpaṇ’ti.

Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva dukkhā nirayā’ti.

*So much so that it’s not easy to give a simile for how painful hell is.”*

Evaṃ vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

*When he said this, one of the mendicants asked the Buddha,*

“sakkā pana, bhante, upamaṃ kātun”ti?

*“But sir, is it possible to give a simile?”*

“Sakkā, bhikkhū”ti bhagavā avoca.

*“It’s possible,” said the Buddha.*

“Seyyathāpi, bhikkhu, coraṃ āgucāriṃ gahetvā rañño dasseyyum:

*“Suppose they arrest a bandit, a criminal and present him to the king, saying,*

‘ayaṃ kho, deva, coro āgucārī, imassa yaṃ icchasi taṃ daṇḍaṃ paṇehi’ti.

*‘Your Majesty, this is a bandit, a criminal. Punish him as you will.’*

Tamenam rājā evaṃ vadeyya:

*The king would say,*

‘gacchatha, bho, imaṃ purisaṃ pubbaṇhasamayam sattisatena hanathā’ti.

*‘Go, my men, and strike this man in the morning with a hundred spears!’*

Tamenam pubbaṇhasamayam sattisatena haneyyūṃ.

*The king’s men did as they were told.*

Atha rājā majjhanhikasamayam evaṃ vadeyya:

*Then at midday the king would say,*

‘ambho, katham so puriso’ti?

*‘My men, how is that man?’*

‘Tattheva, deva, jīvati’ti.

*‘He’s still alive, Your Majesty.’*

Tamenam rājā evaṃ vadeyya:

*The king would say,*

‘gacchatha, bho, taṃ purisaṃ majjhanhikasamayam sattisatena hanathā’ti.

*‘Go, my men, and strike this man in the midday with a hundred spears!’*

Tamenam majjhanhikasamayam sattisatena haneyyūṃ.

*The king’s men did as they were told.*

Atha rājā sāyanhasamayam evaṃ vadeyya:

*Then late in the afternoon the king would say,*

‘ambho, katham so puriso’ti?

*‘My men, how is that man?’*

‘Tattheva, deva, jīvati’ti.

*‘He’s still alive, Your Majesty.’*

Tamenam rājā evaṃ vadeyya:

*The king would say,*

‘gacchatha, bho, taṃ purisaṃ sāyanhasamayam sattisatena hanathā’ti.

*‘Go, my men, and strike this man in the late afternoon with a hundred spears!’*

Tamenam sāyanhasamayam sattisatena haneyyūṃ.

*The king’s men did as they were told.*

Taṃ kiṃ maññatha, bhikkhave,

*What do you think, mendicants?*

api nu so puriso tīhi sattisatehi haññamāno tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyethā’ti?

*‘Would that man experience pain and distress from being struck with three hundred spears?’*

“Ekissāpi, bhante, sattiya haññamāno so puriso tatonidānaṃ dukkhaṃ domanassaṃ paṭisaṃvediyetha, ko pana vādo tīhi sattisatehī’ti?

*“Sir, that man would experience pain and distress from being struck with one spear, let alone three hundred spears!”*

Atha kho bhagavā parittaṃ paṇimattaṃ pāsānaṃ gahetvā bhikkhū āmantesi:

*Then the Buddha, picking up a stone the size of his palm, addressed the mendicants,*

“Taṃ kiṃ maññatha, bhikkhave,

*“What do you think, mendicants?*

katamo nu kho mahantataro—yo cāyaṃ mayā paritto paṇimatto pāsāṇo gahito, yo ca himavā pabbatarājā’ti?

*Which is bigger: the stone the size of my palm that I’ve picked up, or the Himalayas, the king of mountains?”*

“Appamattako ayaṃ, bhante, bhagavatā paritto paṇimatto pāsāṇo gahito, himavantam pabbatarājānam upanidhāya saṅkhampi na upeti, kalabhāgampi na upeti, upanidhampi na upe”ti.

*“Sir, the stone you’ve picked up is tiny. Compared to the Himalayas, it doesn’t even count, it’s not even a fraction, there’s no comparison.”*

“Evameva kho, bhikkhave, yaṃ so puriso tīhi sattisatehi haññamāno tatonidānam dukkhaṃ domanassaṃ paṭisaṃvedeti taṃ nirayakassa dukkhassa upanidhāya saṅkhampi na upeti, kalabhāgampi na upeti, upanidhampi na upeti.

*“In the same way, compared to the suffering in hell, the pain and distress experienced by that man due to being struck with three hundred spears doesn’t even count, it’s not even a fraction, there’s no comparison.”*

Tamenam, bhikkhave, nirayapālā pañcavidhabandhanam nāma kammakāraṇam karonti—

*Then the wardens of hell punish them with the five-fold crucifixion.*

tattam ayokhilaṃ hatthe gamenti, tattam ayokhilaṃ dutiye hatthe gamenti, tattam ayokhilaṃ pāde gamenti, tattam ayokhilaṃ dutiye pāde gamenti, tattam ayokhilaṃ majjhe urasmiṃ gamenti.

*They drive red-hot stakes through the hands and feet, and another in the middle of the chest.*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

*And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.*

Tamenam, bhikkhave, nirayapālā saṃvesetvā kuṭhārīhi tacchanti.

*Then the wardens of hell throw them down and hack them with axes. ...*

So tattha dukkhā tibbā ... pe ... byantīhoti.

Tamenam, bhikkhave, nirayapālā uddhampādam adhosiraṃ gahetvā vāsīhi tacchanti.

*They hang them upside-down and hack them with hatchets. ...*

So tattha dukkhā tibbā ... pe ... byantīhoti.

Tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya sārentipi paccāsārentipi.

*They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...*

So tattha dukkhā tibbā ... pe ... byantīhoti.

Tamenam, bhikkhave, nirayapālā mahantaṃ aṅgarapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ ārorentipi ororentipi.

*They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

Tamenam, bhikkhave, nirayapālā uddhampādam adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya.

*Then the wardens of hell turn them upside down and throw them into a red-hot copper pot, burning, blazing, and glowing.*

So tattha pheṇuddehakaṃ paccati.

So tattha pheṇuddehakaṃ paccamāno sakimpi uddham gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati.

*There they’re seared in boiling scum, and they’re swept up and down and round and round.*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Tamenam, bhikkhave, nirayapālā mahāniraye pakkhipanti.

*Then the wardens of hell toss them in the Great Hell.*

So kho pana, bhikkhave, mahānirayo—

*Now, about that Great Hell:*

Catukkaṇṇo catudvāro,

*'Four are its corners, four its doors,*

vibhatto bhāgasō mito;

*divided into measured parts.*

Ayopākārapariyanto,

*Surrounded by an iron wall,*

ayasā paṭikujjito.

*of iron is its roof.*

Tassa ayomayā bhūmi,

*The ground is even made of iron,*

jalitā tejasā yutā;

*it burns with fierce fire.*

Samantā yojanasataṃ,

*The heat forever radiates*

pharitvā tiṭṭhati sabbadā.

*a hundred leagues around.'*

Anekapariyāyenapi kho ahaṃ, bhikkhave, nirayakathaṃ katheyyaṃ;

*I could tell you many different things about hell.*

yāvañcidam, bhikkhave, na sukarā akkhānena pāpuṇitum yāva dukkhā nirayā.

*So much so that it's not easy to completely describe the suffering in hell.*

Santi, bhikkhave, tiracchānagatā pāṇā tiṇabhakkhā.

*There are, mendicants, animals that feed on grass.*

Te allānipi tiṇāni sukkhānipi tiṇāni dantullehakaṃ khādanti.

*They eat by cropping fresh or dried grass with their teeth.*

Katame ca, bhikkhave, tiracchānagatā pāṇā tiṇabhakkhā?

*And what animals feed on grass?*

Haṭṭhī assā goṇā gadrabhā ajā migā, ye vā panaññepi keci tiracchānagatā pāṇā tiṇabhakkhā.

*Elephants, horses, cattle, donkeys, goats, deer, and various others.*

Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedaṃ paraṃ maraṇaṃ tesam sattaṇaṃ sahaḃyataṃ upapajjati ye te satta tiṇabhakkhā.

*A fool who used to be a glutton here and did bad deeds here, when their body breaks up, after death, is reborn in the company of those sentient beings who feed on grass.*

Santi, bhikkhave, tiracchānagatā pāṇā gūṭhabhakkhā.

*There are animals that feed on dung.*

Te dūratova gūthagandhaṃ ghāyitvā dhāvanti:

*When they catch a whiff of dung they run to it, thinking,*

‘ettha bhuñjissāma, ettha bhuñjissāma’ti.

*‘There we’ll eat! There we’ll eat!’*

Seyyathāpi nāma brāhmaṇā āhutigandhena dhāvanti:

*It's like when brahmins smell a burnt offering, they run to it, thinking,*

'ettha bhuñjissāma, ettha bhuñjissāmā'ti;

*'There we'll eat! There we'll eat!'*

evameva kho, bhikkhave, santi tiracchānagatā paṇā gūthabhakkhā,

*In the same way, there are animals that feed on dung.*

te dūratova gūthagandhaṃ ghāyitvā dhāvanti:

*When they catch a whiff of dung they run to it, thinking,*

'ettha bhuñjissāma, ettha bhuñjissāmā'ti.

*'There we'll eat! There we'll eat!'*

Katame ca, bhikkhave, tiracchānagatā paṇā gūthabhakkhā?

*And what animals feed on dung?*

Kukkuṭā sūkaraṃ soṇā siṅgālā, ye vā panaññepi keci tiracchānagatā paṇā gūthabhakkhā.

*Chickens, pigs, dogs, jackals, and various others.*

Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedā paraṃ maraṇā tesam sattaṇaṃ sahaḃyatam upapajjati ye te satta gūthabhakkhā.

*A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who feed on dung.*

Santi, bhikkhave, tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

*There are animals who are born, live, and die in darkness.*

Katame ca, bhikkhave, tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti?

*And what animals are born, live, and die in darkness?*

Kīṭa puḷavaṃ gaṇḍuppādā, ye vā panaññepi keci tiracchānagatā paṇā andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

*Moths, maggots, earthworms, and various others.*

Sa kho so, bhikkhave, bālo idha pubbe rasādo, idha pāpāni kammāni karitvā kāyassa bhedā paraṃ maraṇā tesam sattaṇaṃ sahaḃyatam upapajjati ye te satta andhakāre jāyanti andhakāre jīyanti andhakāre mīyanti.

*A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in darkness.*

Santi, bhikkhave, tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

*There are animals who are born, live, and die in water.*

Katame ca, bhikkhave, tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti?

*And what animals are born, live, and die in water?*

Macchā kacchapā susumārā, ye vā panaññepi keci tiracchānagatā paṇā udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

*Fish, turtles, crocodiles, and various others.*

Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedā paraṃ maraṇā tesam sattaṇaṃ sahaḃyatam upapajjati ye te satta udakasmim jāyanti udakasmim jīyanti udakasmim mīyanti.

*A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in water.*



Santi, bhikkhave, tiracchānagatā pāṇā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti.

*There are animals who are born, live, and die in filth.*

Katame ca, bhikkhave, tiracchānagatā pāṇā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti?

*And what animals are born, live, and die in filth?*

Ye te, bhikkhave, sattā pūtimacche vā jāyanti pūtimacche vā jīyanti pūtimacche vā mīyanti pūtikunape vā ... pe ...

*Those animals that are born, live, and die in a rotten fish, a rotten corpse,*

pūtikummāse vā ...

*rotten porridge,*

candanikāya vā ...

*or a sewer.*

oligalle vā jāyanti, ye vā panaññepi keci tiracchānagatā pāṇā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti.

Sa kho so, bhikkhave, bālo idha pubbe rasādo idha pāpāni kammāni karitvā kāyassa bhedaṃ paraṃ maraṇā tesam sattānaṃ saḥabyataṃ upapajjati ye te sattā asucismiṃ jāyanti asucismiṃ jīyanti asucismiṃ mīyanti.

*A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in filth.*

Anekapariyāyenapi kho ahaṃ, bhikkhave, tiracchānayonikathaṃ katheyyaṃ;

*I could tell you many different things about the animal realm.*

yāvañcidaṃ, bhikkhave, na sukaraṃ akkhānena pāpuṇiṭuṃ yāva dukkhā tiracchānayoni.

*So much so that it's not easy to completely describe the suffering in the animal realm.*

Seyyathāpi, bhikkhave, puriso ekacchiggaḷaṃ yugaṃ mahāsamudde pakkhipeyya.

*Mendicants, suppose a person were to throw a yoke with a single hole into the ocean.*

Tamenam puratthimo vāto pacchimena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya, dakkhiṇo vāto uttarena saṃhareyya.

*The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north.*

Tatrāssa kāṇo kacchapo, so vassasatassa vassasatassa accayena sakim ummujeyya.

*And there was a one-eyed turtle who popped up once every hundred years.*

Taṃ kim maññatha, bhikkhave,

*What do you think, mendicants?*

api nu so kāṇo kacchapo amusmiṃ ekacchiggale yuge gīvaṃ paveseyyā"ti?

*Would that one-eyed turtle still poke its neck through the hole in that yoke?"*

"No hetam, bhante".

*"No, sir.*

"Yadi pana, bhante, kadāci karahaci dīghassa addhuno accayenā"ti.

*Only after a very long time, sir, if ever."*

"Khippataraṃ kho so, bhikkhave, kāṇo kacchapo amusmiṃ ekacchiggale yuge gīvaṃ paveseyyā, ato dullabhatarāhaṃ, bhikkhave, manussattaṃ vadāmi sakim vinipāttagatena bālena.

*"That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say.*

Taṃ kissa hetu?

*Why is that?*

Na hettha, bhikkhave, atthi dhammacariyā samacariyā kusalakiriya puññakiriya.  
*Because there there's no principled or moral conduct, and no doing what is good and skillful.*

Aññamaññākhādika ettha, bhikkhave, vattati dubbalakhādika.  
*There they just prey on each other, preying on the weak.*

Sa kho so, bhikkhave, bālo sace kadāci karahaci dīghassa addhuno accayena manussattaṃ āgacchati, yāni tāni nīcakulāni—  
*And suppose that fool, after a very long time, returned to the human realm.*

caṇḍālakulaṃ vā nesādakulaṃ vā venakulaṃ vā rathakārakulaṃ vā pukkusakulaṃ vā.  
*They'd be reborn in a low class family—a family of outcastes, hunters, bamboo-workers, chariot-makers, or waste-collectors.*

Tathārūpe kule paccājāyati dalidde appannapānabhojane kasiravuttike, yattha kasirena ghāsacchādo labbhati.  
*Such families are poor, with little to eat or drink, where life is tough, and food and shelter are hard to find.*

So ca hoti dubbhaṇo duddasiko okotimako bāvābādho kāṇo vā kuṇī vā khujjo vā pakkhahato vā na lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadīpeyyassa.  
*And they'd be ugly, unsightly, deformed, chronically ill—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting.*

So kāyena duccharitaṃ carati vācāya duccharitaṃ carati manasā duccharitaṃ carati.  
*And they do bad things by way of body, speech, and mind.*

So kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.  
*When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.*

Seyyathāpi, bhikkhave, akkhadhutto pathameneva kaliggahena puttampi jīyetha, dāraṃpi jīyetha, sabbhaṃ sāpateyyampi jīyetha, uttaripi adhibandhaṃ nigaccheyya.  
*Suppose a gambler on the first unlucky throw were to lose his wife and child, all his property, and then get thrown in jail.*

Appamattako so, bhikkhave, kaliggaho yaṃ so akkhadhutto pathameneva kaliggahena puttampi jīyetha, dāraṃpi jīyetha, sabbhaṃ sāpateyyampi jīyetha, uttaripi adhibandhaṃ nigaccheyya.  
*But such an unlucky throw is trivial compared to*

Atha kho ayameva tato mahantataro kaliggaho yaṃ so bālo kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā kāyassa bhedaṃ paraṃ maraṇaṃ apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.  
*the unlucky throw whereby a fool, having done bad things by way of body, speech, and mind, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.*

Ayaṃ, bhikkhave, kevalā paripūrā bālabhūmīti.  
*This is the total fulfillment of the fool's level.*

Tiṇimāni, bhikkhave, paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitāpadānāni.  
*There are these three characteristics, signs, and manifestations of an astute person.*

Katamāni tiṇi?  
*What three?*

Idha, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥhāsī ca sukatakammaḥkārī ca.  
*An astute person thinks well, speaks well, and acts well.*

No cetam, bhikkhave, paṇḍito sucintitacintī ca abhaviṣṣa subhāsitaḥhāsī ca sukatakammakārī ca, kena naṃ paṇḍitā jāneyyumuṃ:

*If an astute person didn't think well, speak well, and act well, then how would the astute know of them,*

‘paṇḍito ayaṃ bhavaṃ sappuriso’ti?

*‘This fellow is astute, a good person’?*

Yasmā ca kho, bhikkhave, paṇḍito sucintitacintī ca hoti subhāsitaḥhāsī ca sukatakammakārī ca tasmā naṃ paṇḍitā jānanti:

*But since an astute person does think well, speak well, and act well, then the astute do know of them,*

‘paṇḍito ayaṃ bhavaṃ sappuriso’ti.

*‘This fellow is astute, a good person’.*

Sa kho so, bhikkhave, paṇḍito tividhaṃ dīṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

*An astute person experiences three kinds of pleasure and happiness in the present life.*

Sace, bhikkhave, paṇḍito sabhāyaṃ vā nisinno hoti, rathikāya vā nisinno hoti, siṅghāṭake vā nisinno hoti;

*Suppose an astute person is sitting in a council hall, a street, or a crossroad,*

tatra ce jano tajaṃ tassāruppaṃ kathaṃ manteti.

*where people are discussing about what is proper and fitting.*

Sace, bhikkhave, paṇḍito pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, suramerayamajjappamādaṭṭhānā paṭivirato hoti;

*And suppose that astute person is someone who refrains from killing living creatures, stealing, committing sexual misconduct, lying, and alcoholic drinks that cause negligence.*

tatra, bhikkhave, paṇḍitassa evaṃ hoti:

*Then that astute person thinks,*

‘yaṃ kho jano tajaṃ tassāruppaṃ kathaṃ manteti;

*‘These people are discussing what is proper and fitting.*

saṃvijjanteva te dhammā mayi, ahañca tesu dhammesu sandissāmi’ti.

*And those things are found in me and I am seen in them.’*

Idaṃ, bhikkhave, paṇḍito paṭhamaṃ dīṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

*This is the first kind of pleasure and happiness that an astute person experiences in the present life.*

Puna caparaṃ, bhikkhave, paṇḍito passati rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente—

*Furthermore, an astute person sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—*

kasāhipi tālente vetthehipi tālente addhadandaṇḍakehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamuṇḍikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte balisamaṃsikampi karonte kahāpanikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiñcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante.

*whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘demon’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘grass blades’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘acid pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.*

Tatra, bhikkhave, paṇḍitassa evaṃ hoti:

*Then that astute person thinks,*

‘yathārūpānaṃ kho pāpakānaṃ kammānaṃ hetu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakārāṇā kārenti kasāhipi tālenti, vetthehipi tālenti, addhadāṇḍakehipi tālenti, hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti, bilaṅgathālikampi karonti, saṅkhamuṇḍikampi karonti, rāhumukhampi karonti, jotimālikampi karonti, hatthapajjotikampi karonti, erakavattikampi karonti, cīrakavāsikampi karonti, eṇeyyakampi karonti, balisamamsikampi karonti, kahāpaṇikampi karonti, khārāpatacchikampi karonti, palighaparivattikampi karonti, palālapīṭhakampi karonti, tattenapi telena osiṇcanti, sunakhehipi khādāpenti, jīvantampi sūle uttāsenti, asināpi sīsaṃ chindanti, na te dhammā mayi saṃvījjanti, ahañca na tesu dhammesu sandissāmi’ ti.

*‘The kinds of deeds for which the kings inflict such punishments—those things are not found in me and I am not seen in them!’*

Idampi, bhikkhave, paṇḍito dutiyaṃ dīṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

*This is the second kind of pleasure and happiness that an astute person experiences in the present life.*

Puna caparaṃ, bhikkhave, paṇḍitaṃ pīṭhasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāyaṃ vā semānaṃ, yāniṣsa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tāniṣsa tamhi samaye olambanti ... pe ...

*Furthermore, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.*

seyyathāpi, bhikkhave, mahataṃ pabbatakūṭānaṃ chāyā sāyanhasamayaṃ pathaviyā olambanti ajjholambanti abhippalambanti;

*It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth.*

evameva kho, bhikkhave, paṇḍitaṃ pīṭhasamārūlhaṃ vā mañcasamārūlhaṃ vā chamāyaṃ vā semānaṃ yāniṣsa pubbe kalyāṇāni kammāni katāni kāyena sucaritāni vācāya sucaritāni manasā sucaritāni tāniṣsa tamhi samaye olambanti ajjholambanti abhippalambanti.

*In the same way, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them.*

Tatra, bhikkhave, paṇḍitassa evaṃ hoti:

*Then that astute person thinks,*

‘akataṃ vata me pāpaṃ, akataṃ luddaṃ, akataṃ kibbisam;

*‘Well, I haven’t done bad, violent, and corrupt things.*

kataṃ kalyāṇaṃ, kataṃ kusalaṃ, kataṃ bhīruttānaṃ.

*And I have done good and skillful deeds that keep me safe.*

Yāvata, bho, akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusālānaṃ katabhīruttānānaṃ gati taṃ gatim pecca gacchāmi’ ti.

*When I pass away, I’ll go to the place where people who’ve done such things go.’*

So na socati, na kilamati, na paridevati, na urattāliṃ kandati, na sammohaṃ āpajjati.

*So they don’t sorrow and pine and lament, beating their breast and falling into confusion.*

Idampi, bhikkhave, paṇḍito tatiyaṃ dīṭṭheva dhamme sukhaṃ somanassaṃ paṭisaṃvedeti.

*This is the third kind of pleasure and happiness that an astute person experiences in the present life.*

Sa kho so, bhikkhave, paṇḍito kāyena sucariṭaṃ caritvā vācāya sucariṭaṃ caritvā manasā sucariṭaṃ caritvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

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

Yaṃ kho taṃ, bhikkhave, sammā vadamāno vadeyya:

*And if there's anything of which it may be rightly said that*

‘ekantaṃ iṭṭhaṃ ekantaṃ kantaṃ ekantaṃ manāpan’ti, saggameva taṃ sammā vadamāno vadeyya:

*it is utterly likable, desirable, and agreeable, it is of heaven that this should be said.*

‘ekantaṃ iṭṭhaṃ ekantaṃ kantaṃ ekantaṃ manāpan’ti.

Yāvañcidaṃ, bhikkhave, upamāpi na sukarā yāva sukhā saggā”ti.

*So much so that it's not easy to give a simile for how pleasurable heaven is.”*

Evam vutte, aññataro bhikkhu bhagavantaṃ etadavoca:

*When he said this, one of the mendicants asked the Buddha,*

“sakkā pana, bhante, upamaṃ kātun”ti?

*“But sir, is it possible to give a simile?”*

“Sakkā, bhikkhū”ti bhagavā avoca.

*“It's possible,” said the Buddha.*

“Seyyathāpi, bhikkhave, rājā cakkavattī sattahi ratanehi samannāgato catūhi ca iddhihi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvedeti.

*“Suppose there was a king, a wheel-turning monarch who possessed seven treasures and four blessings, and experienced pleasure and happiness because of them.*

Katamehi sattahi?

*What seven?*

Idha, bhikkhave, rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sisamnhātassa uposathikassa uparipāsādaragatassa dibbaṃ cakkaratanaṃ pātubhavati sahaṣṣāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ.

*It's when, on the fifteenth day sabbath, an anointed aristocratic king has bathed his head and gone upstairs in the stilt longhouse to observe the sabbath. And the heavenly wheel-treasure appears to him, with a thousand spokes, with rim and hub, complete in every detail.*

Taṃ disvāna rañño khattiyassa muddhāvasittassa evaṃ hoti:

*Seeing this, the king thinks,*

‘sutaṃ kho pana metaṃ yassa rañño khattiyassa muddhāvasittassa tadahuposathe pannarase sisamnhātassa uposathikassa uparipāsādaragatassa dibbaṃ cakkaratanaṃ pātubhavati sahaṣṣāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ, so hoti rājā cakkavattīti.

*‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch.*

Assaṃ nu kho ahaṃ rājā cakkavattī”ti?

*Am I then a wheel-turning monarch?’*

Atha kho, bhikkhave, rājā khattiyo muddhāvasitto vāmena hatthena bhinkāraṃ gahetvā dakkhiṇena hatthena cakkaratanaṃ abbhukkirati:

*Then the anointed king, taking a ceremonial vase in his left hand, besprinkled the wheel-treasure with his right hand, saying,*

‘pavattatu bhavaṃ cakkaratanaṃ, abhivijjānātu bhavaṃ cakkaratanaṃ’ti.

*‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’*

Atha kho taṃ, bhikkhave, cakkaratanam puratthimam disam pavattati. Anvadeva rājā cakkavattī saddhim caturaṅginiyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanam paṭiṭṭhāti tattha rājā cakkavattī vasaṃ upeti saddhim caturaṅginiyā senāya.

*Then the wheel-treasure rolls towards the east. And the king follows it together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army.*

Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rājānam cakkavattim upasaṅkamitvā evamāhamsu:

*And any opposing rulers of the eastern quarter come to the wheel-turning monarch and say,*

‘ehi kho, mahārāja. Svāgataṃ te, mahārāja. Sakam te, mahārāja. Anusāsa, mahārājā’ti.

*‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’*

Rājā cakkavattī evamāha:

*The wheel-turning monarch says,*

‘pāno na hantabbo, adinnaṃ nādātabbam, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjam na pātabbam, yathābhuttaṇca bhuñjathā’ti.

*‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’*

Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno te rañño cakkavattissa anuyantā bhavanti.

*And so the opposing rulers of the eastern quarter become his vassals.*

Atha kho taṃ, bhikkhave, cakkaratanam puratthimam samuddam ajjhogāhetvā paccuttaritvā dakkhiṇam disam pavattati ... pe ...

*Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolls towards the south. ...*

dakkhiṇam samuddam ajjhogāhetvā paccuttaritvā pacchimam disam pavattati ... pe

... *Having plunged into the southern ocean and emerged again, it rolls towards the west. ...*

pacchimam samuddam ajjhogāhetvā paccuttaritvā uttaram disam pavattati anvadeva rājā cakkavattī saddhim caturaṅginiyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanam paṭiṭṭhāti tattha rājā cakkavattī vasaṃ upeti saddhim caturaṅginiyā senāya.

*Having plunged into the western ocean and emerged again, it rolls towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army.*

Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rājānam cakkavattim upasaṅkamitvā evamāhamsu:

*And any opposing rulers of the northern quarter come to the wheel-turning monarch and say,*

‘ehi kho, mahārāja. Svāgataṃ te, mahārāja. Sakam te, mahārāja. Anusāsa, mahārājā’ti.

*‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’*

Rājā cakkavattī evamāha:

*The wheel-turning monarch says,*

‘pāno na hantabbo, adinnaṃ nādātabbam, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjam na pātabbam; yathābhuttaṇca bhuñjathā’ti.

*‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’*

Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno te rañño cakkavattissa anuyantā bhavanti.

*And so the rulers of the northern quarter become his vassals.*

Atha kho taṃ, bhikkhave, cakkaratanaṃ samuddapariyantam pathaviṃ abhivijinitvā tameva rājadhāniṃ paccāgantvā rañño cakkavattissa antepuradvāre akkhāhatam maññe tiṭṭhati rañño cakkavattissa antepuradvāram upasobhayamānaṃ.

*And then the wheel-treasure, having triumphed over this land surrounded by ocean, returns to the royal capital. There it stands still at the gate to the royal compound as if fixed to an axle, illuminating the royal compound.*

Rañño, bhikkhave, cakkavattissa evarūpaṃ cakkaratanaṃ pātubhavati. (1)

*Such is the wheel-treasure that appears to the wheel-turning monarch.*

Puna caparaṃ, bhikkhave, rañño cakkavattissa hatthiratanam pātubhavati—

*Next, the elephant-treasure appears to the wheel-turning monarch.*

sabbaseto sattappatiṭṭho iddhiṃ vā vehāsaṅgamo uposatho nāma nāgarājā.

*It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath.*

Taṃ disvāna rañño cakkavattissa cittaṃ pasīdati:

*Seeing him, the king was impressed,*

‘bhaddakaṃ vata bho hatthiyānaṃ, sace damathaṃ upeyyā’ti.

*‘This would truly be a fine elephant vehicle, if he would submit to taming.’*

Atha kho taṃ, bhikkhave, hatthiratanam seyyathāpi nāma bhaddo hatthājāniyo dīgharattaṃ superidanto evameva damathaṃ upeti.

*Then the elephant-treasure submitted to taming, as if he were a fine thoroughbred elephant that had been tamed for a long time.*

Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva hatthiratanam vīmaṃsamāno pubbaṃhasamayaṃ abhiruhitvā samuddapariyantam pathaviṃ anusamāyāyitvā tameva rājadhāniṃ paccāgantvā pātārāsamakāsi.

*Once it so happened that the wheel-turning monarch, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.*

Rañño, bhikkhave, cakkavattissa evarūpaṃ hatthiratanam pātubhavati. (2)

*Such is the elephant-treasure that appears to the wheel-turning monarch.*

Puna caparaṃ, bhikkhave, rañño cakkavattissa assaratanaṃ pātubhavati—

*Next, the horse-treasure appears to the wheel-turning monarch.*

sabbaseto kālasīso muñjakeso iddhiṃ vā vehāsaṅgamo valāhako nāma assarājā.

*It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud.*

Taṃ disvāna rañño cakkavattissa cittaṃ pasīdati:

*Seeing him, the king was impressed,*

‘bhaddakaṃ vata bho assayānaṃ, sace damathaṃ upeyyā’ti.

*‘This would truly be a fine horse vehicle, if he would submit to taming.’*

Atha kho taṃ, bhikkhave, assaratanaṃ seyyathāpi nāma bhaddo assājāniyo dīgharattaṃ superidanto evameva damathaṃ upeti.

*Then the horse-treasure submitted to taming, as if he were a fine thoroughbred horse that had been tamed for a long time.*

Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva assaratanaṃ vīmaṃsamāno pubbaṃhasamayaṃ abhiruhitvā samuddapariyantam pathaviṃ anusamāyāyitvā tameva rājadhāniṃ paccāgantvā pātārāsamakāsi.

*Once it so happened that the wheel-turning monarch, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.*

Rañño, bhikkhave, cakkavattissa evarūpaṃ assaratanaṃ pātubhavati. (3)

*Such is the horse-treasure that appears to the wheel-turning monarch.*

Puna caparaṃ, bhikkhave, rañño cakkavattissa maṇiratanam pātubhavati.

*Next, the jewel-treasure appears to the wheel-turning monarch.*

So hoti maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato.

*It is a beryl gem that's naturally beautiful, eight-faceted, well-worked.*

Tassa kho pana, bhikkhave, maṇiratanassa ābhā samantā yojanam phuṭā hoti.

*And the radiance of that jewel spreads all-round for a league.*

Bhūtapubbaṃ, bhikkhave, rājā cakkavattī tameva maṇiratanam vīmaṃsamāno caturāṅginim senaṃ sannayhitvā maṇim dhajaggam āropetvā rattandhakāratimissāya pāyāsi.

*Once it so happened that the wheel-turning monarch, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night.*

Ye kho pana, bhikkhave, samantā gāmā ahesuṃ te tenobhāsenā kammante payojesuṃ 'divā'ti maññaṃanā.

*Then the villagers around them set off to work, thinking that it was day.*

Rañño, bhikkhave, cakkavattissa evarūpaṃ maṇiratanam pātubhavati. (4)

*Such is the jewel-treasure that appears to the wheel-turning monarch.*

Puna caparaṃ, bhikkhave, rañño cakkavattissa itthiratanam pātubhavati.

*Next, the woman-treasure appears to the wheel-turning monarch.*

Sā abhirūpā dassanīyā pāsādikā paramāya vannaṃpakkharatāya samannāgatā nātīdighā nātirassā nātikisā nātithulā nātikālikā nāccodātā, atikkantā mānusaṃ vannaṃ, appattā dibbaṃ vannaṃ.

*She is attractive, good-looking, lovely, of surpassing beauty. She's neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdoes human beauty without reaching divine beauty.*

Tassa kho pana, bhikkhave, itthiratanassa evarūpo kāyasamphasso hoti, seyyathāpi nāma tūlapicuno vā kappāsapicuno vā.

*And her touch is like a tuft of cotton-wool or kapok.*

Tassa kho pana, bhikkhave, itthiratanassa site uṇhāni gattāni honti, uṇhe sītāni gattāni honti.

*When it's cool her limbs are warm, and when it's warm her limbs are cool.*

Tassa kho pana, bhikkhave, itthiratanassa kāyato candanagandho vāyati, mukhato uppalagandho vāyati.

*The fragrance of sandal floats from her body, and lotus from her mouth.*

Taṃ kho pana, bhikkhave, itthiratanam rañño cakkavattissa pubbuṭṭhāyini hoti pacchānipātini kiṃkārapaṭṭissāvinī manāpacārini piyavādinī.

*She gets up before the king and goes to bed after him, and is obliging, behaving nicely and speaking politely.*

Taṃ kho pana, bhikkhave, itthiratanam rājānam cakkavattim manasāpi no aticarati, kuto pana kāyena?

*The woman-treasure does not betray the wheel-turning monarch even in thought, still less in deed.*

Rañño, bhikkhave, cakkavattissa evarūpaṃ itthiratanam pātubhavati. (5)

*Such is the woman-treasure who appears to the wheel-turning monarch.*

Puna caparaṃ, bhikkhave, rañño cakkavattissa gahapatiratanam pātubhavati.

*Next, the householder-treasure appears to the wheel-turning monarch.*

Tassa kammavipākajam dibbacakkhu pātubhavati, yena nidhim passati sassāmikampi assāmikampi.

*The power of clairvoyance manifests in him as a result of past deeds, by which he sees hidden treasure, both owned and ownerless.*



So rājānaṃ cakkavattiṃ upasaṅkamtivā evamāha:

*He approaches the wheel-turning monarch and says,*

‘apposukko tvam, deva, hohi. Ahaṃ te dhanena dhanakaraṇīyaṃ karissāmi’ti.

*‘Relax, sire. I will take care of the treasury.’*

Bhūtapubbam, bhikkhave, rājā cakkavattī tameva gahapatiratanam vīmaṃsamāno nāvaṃ abhiruhitvā majjhe gaṅgāya nadiyā sotaṃ ogāhitvā gahapatiratanam etadavoca:

*Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges river. Then he said to the householder-treasure,*

‘attho me, gahapati, hiraṇṇasuvaṇṇenā’ti.

*‘Householder, I need gold coins and bullion.’*

‘Tena hi, mahārāja, ekaṃ tīraṃ nāvā upetū’ti.

*‘Well then, great king, draw the boat up to one shore.’*

‘Idheva me, gahapati, attho hiraṇṇasuvaṇṇenā’ti.

*‘It’s right here, householder, that I need gold coins and bullion.’*

Atha kho taṃ, bhikkhave, gahapatiratanam ubhohi hatthehi udaye omāsitvā pūraṃ hiraṇṇasuvaṇṇassa kumbhiṃ uddharitvā rājānaṃ cakkavattiṃ etadavoca:

*Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold coin and bullion, and said to the king,*

‘alamettāvatā, mahārāja. Katamettāvatā, mahārāja. Pūjitamettāvatā, mahārājā’ti.

*‘Is this sufficient, great king? Has enough been done, great king, enough offered?’*

Rājā cakkavattī evamāha:

*The wheel-turning monarch said,*

‘alamettāvatā, gahapati. Katamettāvatā, gahapati. Pūjitamettāvatā, gahapati’ti.

*‘That is sufficient, householder. Enough has been done, enough offered.’*

Raṇṇo, bhikkhave, cakkavattissa evarūpaṃ gahapatiratanam pātubhavati. (6)

*Such is the householder-treasure that appears to the wheel-turning monarch.*

Puna caparaṃ, bhikkhave, raṇṇo cakkavattissa pariṇāyakaratanam pātubhavati—

*Next, the counselor-treasure appears to the wheel-turning monarch.*

paṇḍito byatto medhāvī paṭibalo rājānaṃ cakkavattiṃ upayāpetabbaṃ upayāpetum apayāpetabbaṃ apayāpetum ṭhapetabbaṃ ṭhapetum.

*He is astute, competent, intelligent, and capable of getting the king to appoint who should be appointed, dismiss who should be dismissed, and retain who should be retained.*

So rājānaṃ cakkavattiṃ upasaṅkamtivā evamāha:

*He approaches the wheel-turning monarch and says,*

‘apposukko tvam, deva, hohi. Ahamanusāsissāmi’ti.

*‘Relax, sire. I shall issue instructions.’*

Raṇṇo, bhikkhave, cakkavattissa evarūpaṃ pariṇāyakaratanam pātubhavati.

*Such is the counselor-treasure that appears to the wheel-turning monarch.*

Rājā, bhikkhave, cakkavattī imehi sattahi ratanehi samannāgato hoti. (7)

*These are the seven treasures possessed by a wheel-turning monarch.*

Katamāhi catūhi iddhīhi?

*And what are the four blessings?*

Idha, bhikkhave, rājā cakkavattī abhirūpo hoti dassanīyo pāsādikko paramāya vaṇṇapokkharatāya samannāgato ativiya aññehi manussehi.

*A wheel-turning monarch is attractive, good-looking, lovely, of surpassing beauty, more so than other people.*

Rājā, bhikkhave, cakkavattī imāya paṭhamāya iddhiyā samannāgato hoti.  
*This is the first blessing.*

Puna caparaṃ, bhikkhave, rājā cakkavattī dīghāyuko hoti ciratṭhitiko ativiya aññehi manussehi.  
*Furthermore, he is long-lived, more so than other people.*

Rājā, bhikkhave, cakkavattī imāya dutiyāya iddhiyā samannāgato hoti.  
*This is the second blessing.*

Puna caparaṃ, bhikkhave, rājā cakkavattī appābādho hoti appātāṅko samavēpākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya ativiya aññehi manussehi.  
*Furthermore, he is rarely ill or unwell, and his stomach digests well, being neither too hot nor too cold, more so than other people.*

Rājā, bhikkhave, cakkavattī imāya tatiyāya iddhiyā samannāgato hoti.  
*This is the third blessing.*

Puna caparaṃ, bhikkhave, rājā cakkavattī brāhmaṇagahapatikānaṃ piyo hoti manāpo.  
*Furthermore, a wheel-turning monarch is as dear and beloved to the brahmins and householders*

Seyyathāpi, bhikkhave, pitā puttānaṃ piyo hoti manāpo;  
*as a father is to his children.*

evameva kho, bhikkhave, rājā cakkavattī brāhmaṇagahapatikānaṃ piyo hoti manāpo.

Raṇṇopi, bhikkhave, cakkavattissa brāhmaṇagahapatikā piyā honti manāpā.  
*And the brahmins and householders are as dear to the wheel-turning monarch*

Seyyathāpi, bhikkhave, pitu puttā piyā honti manāpā;  
*as children are to their father.*

evameva kho, bhikkhave, raṇṇopi cakkavattissa brāhmaṇagahapatikā piyā honti manāpā.

Bhūtapubbaṃ, bhikkhave, rājā cakkavattī caturaṅginīyā senāya uyyānabhūmiṃ niyyāsi.  
*Once it so happened that a wheel-turning monarch went with his army of four divisions to visit a park.*

Atha kho, bhikkhave, brāhmaṇagahapatikā rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu:  
*Then the brahmins and householders went up to him and said,*

‘ataramāno, deva, yāhi yathā taṃ mayā cirataraṃ passeyyāma’ti.  
*‘Slow down, Your Majesty, so we may see you longer!’*

Rājāpi, bhikkhave, cakkavattī sārathiṃ āmantesi:  
*And the king addressed his charioteer,*

‘ataramāno, sārathi, pesehi yathā maṃ brāhmaṇagahapatikā cirataraṃ passeyyun’ti.  
*‘Drive slowly, charioteer, so I can see the brahmins and householders longer!’*

Rājā, bhikkhave, cakkavattī imāya catutthāya iddhiyā samannāgato hoti.  
*This is the fourth blessing.*

Rājā, bhikkhave, cakkavattī imāhi catūhi iddhīhi samannāgato hoti.  
*These are the four blessings possessed by a wheel-turning monarch.*

Taṃ kiṃ maññatha, bhikkhave,  
*What do you think, mendicants?*

api nu kho rājā cakkavattī imehi sattahi ratanehi samannāgato imāhi catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvediyethā”ti?

*Would a wheel-turning monarch who possessed these seven treasures and these four blessings experience pleasure and happiness because of them?”*

“Ekamekenapi, bhante, ratanena samannāgato rājā cakkavattī tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvediyetha, ko pana vādo sattahi ratanehi catūhi ca iddhīhi”ti?

*“Sir, a wheel-turning monarch who possessed even a single one of these treasures would experience pleasure and happiness because of that, let alone all seven treasures and four blessings!”*

Atha kho bhagavā parittaṃ paṇimattaṃ pāsānaṃ gahetvā bhikkhū āmantesi:

*Then the Buddha, picking up a stone the size of his palm, addressed the mendicants,*

“Taṃ kiṃ maññatha, bhikkhave,

*“What do you think, mendicants?”*

katamo nu kho mahantataro—yo cāyaṃ mayā paritto paṇimatto pāsāṇo gahito yo ca himavā pabbatarājā”ti?

*Which is bigger: the stone the size of my palm that I’ve picked up, or the Himalayas, the king of mountains?”*

“Appamattako ayaṃ, bhante, bhagavatā paritto paṇimatto pāsāṇo gahito; himavantaṃ pabbatarājānaṃ upanidhāya saṅkhampi na upeti; kalabhāgampi na upeti; upanidhampi na upeti”ti.

*“Sir, the stone you’ve picked up is tiny. Compared to the Himalayas, it doesn’t even count, it’s not even a fraction, there’s no comparison.”*

“Evameva kho, bhikkhave, yaṃ rājā cakkavattī sattahi ratanehi samannāgato catūhi ca iddhīhi tatonidānaṃ sukhaṃ somanassaṃ paṭisaṃvedeti taṃ dibbassa sukhaṃ upanidhāya saṅkhampi na upeti; kalabhāgampi na upeti; upanidhampi na upeti.

*“In the same way, compared to the happiness of heaven, the pleasure and happiness experienced by a wheel-turning monarch due to those seven treasures and those four blessings doesn’t even count, it’s not even a fraction, there’s no comparison.”*

Sa kho so, bhikkhave, paṇḍito sace kadāci karahaci dīghassa addhuno accayena manussattaṃ āgacchati, yāni tāni uccākulāni—

*And suppose that astute person, after a very long time, returned to the human realm.*

khattiyamahāsālakulaṃ vā brāhmaṇamahāsālakulaṃ vā gahapatimahāsālakulaṃ vā tathārūpe kule paccājāyati addhe mahaddhane mahābhoge pahūtajātarūparajate pahūtavittūpakaraṇe pahūtadhanadhaññe.

*They’d be reborn in a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain.*

So ca hoti abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato, lābhī annassa pānassa vatthassa yānassa mālāgandhavilepanassa seyyāvasathapadipeyyassa.

*And they’d be attractive, good-looking, lovely, of surpassing beauty. They’d get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and a bed, house, and lighting.*

So kāyena sucariṭaṃ carati, vācāya sucariṭaṃ carati, manasā sucariṭaṃ carati.

*And they do good things by way of body, speech, and mind.*

So kāyena sucariṭaṃ caritvā, vācāya sucariṭaṃ caritvā, manasā sucariṭaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati.

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

Seyyathāpi, bhikkhave, akkhadhutto paṭhameneva kaṭaggahena mahantaṃ bhogakkhandhaṃ adhigaccheyya;

*Suppose a gambler on the first lucky throw was to win a big pile of money.*

appamattako so, bhikkhave, kaṭaggaho yaṃ so akkhadhutto paṭhameneva  
kaṭaggahena mahantaṃ bhogakkhandhaṃ adhigaccheyya.

*But such a lucky throw is trivial compared to*

Atha kho ayameva tato mahantataro kaṭaggaho yaṃ so paṇḍito kāyena sucaritaṃ  
caritvā, vācāya sucaritaṃ caritvā, manasā sucaritaṃ caritvā kāyassa bhedaṃ paraṃ  
maraṇā sugatīṃ saggaṃ lokaṃ upapajjati.

*the lucky throw whereby an astute person, when their body breaks up, after death, is reborn in  
a good place, a heavenly realm.*

Ayaṃ, bhikkhave, kevalā paripūrā paṇḍitabhūmī”ti.

*This is the total fulfillment of the astute person’s level.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

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

Bālapaṇḍitasuttaṃ niṭṭhitaṃ navamaṃ.

Devadūtasutta

Messengers of the Gods

Evam me sutam—

So I have heard.

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

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

Tatra kho bhagavā bhikkhū āmantesi:

There the Buddha addressed the mendicants,

“bhikkhavo”ti.

“Mendicants!”

“Bhadante”ti te bhikkhū bhagavato paccassosum.

“Venerable sir,” they replied.

Bhagavā etadavoca:

The Buddha said this:

“Seyyathāpi, bhikkhave, dve agārā sadvārā, tattha cakkhumā puriso majjhe ʒhito passeyya manusse gehaṃ pavisantepi nikkhamantepi anucaṅkamantepi anuvicarantepi;

“Mendicants, suppose there were two houses with doors. A person with good eyesight standing in between them would see people entering and leaving a house and wandering to and fro.

evameva kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbanṇe, sugate duggate yathākammūpage satte pajānāmi: ‘ime vata bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavāḍakā sammādiṭṭhikā sammādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā manussesu upapannā. Ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā pettivisaṃsaṃ upapannā. Ime vā pana bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā tiracchānāyoninṃ upapannā. Ime vā pana bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavāḍakā micchādiṭṭhikā micchādiṭṭhikammasamādānā; te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā’ti.

In the same way, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds: ‘These dear beings 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, or among humans. 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 the ghost realm, the animal realm, or in a lower realm, a bad destination, a world of misery, hell.’

Tameṇaṃ, bhikkhave, nirayapālā nānābhāsu gahetvā yamassa raṇṇo dassenti:

Then the wardens of hell take them by the arms and present them to King Yama, saying,

‘ayaṃ, deva, puriso amatteyyo apetteyyo asāmañño abrahmañño, na kule  
jeṭṭhāpacāyī.

*‘Your Majesty, this person did not pay due respect to their mother and father, ascetics and  
brahmins, or honor the elders in the family.’*

Imassa devo daṇḍaṃ panetū’ti.

*‘May Your Majesty punish them!’*

Tameṇaṃ, bhikkhave, yamo rājā paṭhamaṃ devadūtaṃ samanuyuñjati  
samanugāhati samanubhāsati:

*‘Then King Yama pursues, presses, and grills them about the first messenger of the gods.’*

‘ambho purisa, na tvam addasa manussesu paṭhamaṃ devadūtaṃ pātubhūtaṃ’ti?

*‘Mister, did you not see the first messenger of the gods that appeared among human beings?’*

So evamāha:

*‘He says,*

‘nāddasaṃ, bhante’ti.

*‘I saw nothing, sir.’*

Tameṇaṃ, bhikkhave, yamo rājā evamāha:

*‘Then King Yama says,*

‘ambho purisa, na tvam addasa manussesu daharaṃ kumāraṃ maṇḍaṃ  
uttānaseyyakaṃ sake muttakariṣe palipannaṃ semānaṃ’ti?

*‘Mister, did you not see among human beings a little baby collapsed in their own urine and  
feces?’*

So evamāha:

*‘He says,*

‘addasaṃ, bhante’ti.

*‘I saw that, sir.’*

Tameṇaṃ, bhikkhave, yamo rājā evamāha:

*‘Then King Yama says,*

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—

*‘Mister, did it not occur to you—being sensible and mature—*

ahampi khomhi jātidhammo, jātiṃ anatīto. Handāhaṃ kalyāṇaṃ karomi kāyena  
vācāya manasā’ti?

*“I, too, am liable to be born. I’m not exempt from rebirth. I’d better do good by way of body,  
speech, and mind”?’*

So evamāha:

*‘He says,*

‘nāsakkhissaṃ, bhante, pamādaṃ, bhante’ti.

*‘I couldn’t, sir. I was negligent.’*

Tameṇaṃ, bhikkhave, yamo rājā evamāha:

*‘Then King Yama says,*

‘ambho purisa, pamādatvāya na kalyāṇamakāsi kāyena vācāya manasā.

*‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.’*

Taggha tvam, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

*‘Well, they’ll definitely punish you to fit your negligence.’*

Taṃ kho pana te etaṃ pāpakammaṃ neva mātaraṃ kataṃ na pitarā kataṃ na bhātaraṃ  
kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na nātisālohithehi kataṃ na  
samanabrahmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ,  
tvaññēvetassa vipākaṃ paṭisaṃvedissasī’ti. (1)

*‘That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends  
and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad  
deed was done by you alone, and you alone will experience the result.’*

Tamenam, bhikkhave, yamo rājā paṭhamam devadūtam samanuyuñjivā samanugāhitvā samanubhāsivā dutiyam devadūtam samanuyuñjati samanugāhati samanubhāsati:

*Then King Yama grills them about the second messenger of the gods.*

‘ambho purisa, na tvam addasa manussesu dutiyam devadūtam pātubhūtan’ti?

*‘Mister, did you not see the second messenger of the gods that appeared among human beings?’*

So evamāha:

*He says,*

‘nāddasam, bhante’ti.

*‘I saw nothing, sir.’*

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, na tvam addasa manussesu itthim vā purisam vā () jīṇṇam gopānasivaṅkam bhoggaṃ daṇḍaparāyanam pavedhamānam gacchantam āturam gatayobbanam khaṇḍadantam palitakesam vilūnam khalitasiram valinam tilakāhatagattan’ti?’

*‘Mister, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?’*

So evamāha:

*He says,*

‘addasam, bhante’ti.

*‘I saw that, sir.’*

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—

*‘Mister, did it not occur to you—being sensible and mature—*

ahampi khomhi jarādhammo, jaram anatīto. Handāham kalyāṇam karomi kāyena vācāya manasā’ti?

*‘I, too, am liable to grow old. I’m not exempt from old age. I’d better do good by way of body, speech, and mind’?’*

So evamāha:

*He says,*

‘nāsakkhissam, bhante, pamāḍassam, bhante’ti.

*‘I couldn’t, sir. I was negligent.’*

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, pamāḍavatāya na kalyāṇamakāsi kāyena vācāya manasā.

*‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.*

Taggha tvam, ambho purisa, tathā karissanti yathā taṃ pamattam.

*Well, they’ll definitely punish you to fit your negligence.*

Taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ na pitarā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālōhitehi kataṃ na samānabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññēvetassa vipākaṃ paṭisaṃvedissasī’ti. (2)

*That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’*

Tamenam, bhikkhave, yamo rājā dutiyaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsivā tatiyaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati:

*Then King Yama grills them about the third messenger of the gods.*

‘ambho purisa, na tvam addasa manussesu tatiyaṃ devadūtaṃ pātubhūtaṃ’ti?  
‘Mister, did you not see the third messenger of the gods that appeared among human beings?’

So evamāha:

*He says,*

‘nāddasaṃ, bhante’ti.  
‘I saw nothing, sir.’

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, na tvam addasa manussesu itthiṃ vā purisaṃ vā ābādhikaṃ dukkhitam bālhaḡilānaṃ sake muttakariṣe palipannaṃ semānaṃ aññehi vutthāpiyamānaṃ aññehi saṃvesiyamānaṃ’ti?  
‘Mister, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?’

So evamāha:

*He says,*

‘addasaṃ, bhante’ti.  
‘I saw that, sir.’

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—  
‘Mister, did it not occur to you—being sensible and mature—

ahampi khomhi byādhidhammo, byādhiṃ anafīto.  
‘I, too, am liable to become sick. I’m not exempt from sickness. I’d better do good by way of body, speech, and mind’?’

Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti? So evamāha:  
*He says,*

‘nāsakkhissaṃ, bhante, pamādaṣsaṃ, bhante’ti.  
‘I couldn’t, sir. I was negligent.’

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.  
‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.

Taggha tvam, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.  
*Well, they’ll definitely punish you to fit your negligence.*

Taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ na pitārā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohiṭhehi kataṃ na samaṇabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī’ti. (3)  
*That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’*

Tamenam, bhikkhave, yamo rājā tatiyaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsivā catutthaṃ devadūtaṃ samanuyuñjati samanugāhati samanubhāsati:  
*Then King Yama grills them about the fourth messenger of the gods.*

‘ambho purisa, na tvam addasa manussesu catutthaṃ devadūtaṃ pātubhūtaṃ’ti?  
‘Mister, did you not see the fourth messenger of the gods that appeared among human beings?’



So evamāha:

*He says,*

‘nāddasaṃ, bhante’ti.

*‘I saw nothing, sir.’*

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, na tvaṃ addasa manussesu rājāno coraṃ āgucāriṃ gahetvā vividhā kammakāraṇā kārente—

*‘Mister, did you not see among human beings when the rulers arrested a bandit, a criminal, and subjected them to various punishments—*

kasāhipi tālente vetthehipi tālente addhadandahehipi tālente hatthampi chindante pādampi chindante hatthapādampi chindante kaṇṇampi chindante nāsampi chindante kaṇṇanāsampi chindante bilaṅgathālikampi karonte saṅkhamundikampi karonte rāhumukhampi karonte jotimālikampi karonte hatthapajjotikampi karonte erakavattikampi karonte cīrakavāsikampi karonte eṇeyyakampi karonte balisamaṃsikampi karonte kahāpaṇikampi karonte khārāpatacchikampi karonte palighaparivattikampi karonte palālapīṭhakampi karonte tattenapi telena osiṅcante sunakhehipi khādāpente jīvantampi sūle uttāsente asināpi sīsaṃ chindante’ti?

*whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘demon’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘grass blades’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘acid pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded?’*

So evamāha:

*He says,*

‘addasaṃ, bhante’ti.

*‘I saw that, sir.’*

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—

*‘Mister, did it not occur to you—being sensible and mature—*

ye kira, bho, pāpakāni kammāni karonti te diṭṭheva dhamme evarūpā vividhā kammakāraṇā karīyanti, kimaṅgaṃ pana parattha. Handāhaṃ kalyāṇaṃ karomi kāyena vācāya manasā’ti?

*that if someone who does bad deeds receives such punishment in the present life, what must happen to them in the next; I’d better do good by way of body, speech, and mind”?’*

So evamāha:

*He says,*

‘nāsakkhissaṃ, bhante, pamādassaṃ, bhante’ti.

*‘I couldn’t, sir. I was negligent.’*

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

‘ambho purisa, pamādatāya na kalyāṇamakāsi kāyena vācāya manasā.

*‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind.*

Taggha tvaṃ, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

*Well, they’ll definitely punish you to fit your negligence.*

Taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ na pitarā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālōhitehi kataṃ na samanabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī'ti. (4)

*That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'*

Tamenam, bhikkhave, yamo rājā catuttham devadūtam samanuyuñjivā samanugāhitvā samanubhāsivā pañcamam devadūtam samanuyuñjati samanugāhati samanubhāsati:

*Then King Yama grills them about the fifth messenger of the gods.*

'ambho purisa, na tvam addasa manussesu pañcamam devadūtam pātubhūtan'ti?

*'Mister, did you not see the fifth messenger of the gods that appeared among human beings?'*

So evamāha:

*He says,*

'nāddasam, bhante'ti.

*'I saw nothing, sir.'*

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

'ambho purisa, na tvam addasa manussesu itthim vā purisaṃ vā ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātakam vinīlakam vipubbakajātan'ti?

*'Mister, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?'*

So evamāha:

*He says,*

'addasam, bhante'ti.

*'I saw that, sir.'*

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

'ambho purisa, tassa te viññussa sato mahallakassa na etadahosi—

*'Mister, did it not occur to you—being sensible and mature—*

ahampi khomhi maraṇadhammo, maraṇam anatīto. Handāham kalyāṇam karomi kāyena vācāya manasā'ti?

*"I, too, am liable to die. I'm not exempt from death. I'd better do good by way of body, speech, and mind"?''*

So evamāha:

*He says,*

'nāsakkhissam, bhante, pamādashsam, bhante'ti.

*'I couldn't, sir. I was negligent.'*

Tamenam, bhikkhave, yamo rājā evamāha:

*Then King Yama says,*

'ambho purisa, pamādavātāya na kalyāṇamakāsi kāyena vācāya manasā.

*'Mister, because you were negligent, you didn't do good by way of body, speech, and mind.'*

Taggha tvam, ambho purisa, tathā karissanti yathā taṃ pamattaṃ.

*Well, they'll definitely punish you to fit your negligence.*

Taṃ kho pana te etaṃ pāpakammaṃ neva mātārā kataṃ na pitarā kataṃ na bhātārā kataṃ na bhaginiyā kataṃ na mittāmaccehi kataṃ na ñātisālohiṭhehi kataṃ na samanabrāhmaṇehi kataṃ na devatāhi kataṃ, tayāvetam pāpakammaṃ kataṃ, tvaññevetassa vipākaṃ paṭisaṃvedissasī'ti. (5)

*That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'*

Tamenam, bhikkhave, yamo rājā pañcamaṃ devadūtaṃ samanuyuñjitvā samanugāhitvā samanubhāsivā tuñhī hoti.

*Then, after grilling them about the fifth messenger of the gods, King Yama falls silent.*

Tamenam, bhikkhave, nirayapālā pañcavidhabandhanaṃ nāma kammakāraṇaṃ karonti—

*Then the wardens of hell punish them with the five-fold crucifixion.*

tattaṃ ayokhilaṃ hatthe gamenti, tattaṃ ayokhilaṃ dutiye hatthe gamenti, tattaṃ ayokhilaṃ pāde gamenti, tattaṃ ayokhilaṃ dutiye pāde gamenti, tattaṃ ayokhilaṃ majjheurasmiṃ gamenti.

*They drive red-hot stakes through the hands and feet, and another in the middle of the chest.*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Tamenam, bhikkhave, nirayapālā saṃvesetvā kuṭhārīhi tacchanti ... pe ...

*Then the wardens of hell throw them down and hack them with axes. ...*

tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā vāsīhi tacchanti ... pe ...

*They hang them upside-down and hack them with hatchets. ...*

tamenam, bhikkhave, nirayapālā rathe yojetvā ādittāya pathaviyā sampajjalitāya sajotibhūtāya sārentipi, paccāsārentipi ... pe ...

*They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. ...*

tamenam, bhikkhave, nirayapālā mahantaṃ āṅgarapabbataṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ āropentipi oropentipi ... pe ...

*They make them climb up and down a huge mountain of burning coals, blazing and glowing. ...*

tamenam, bhikkhave, nirayapālā uddhampādaṃ adhosiraṃ gahetvā tattāya lohakumbhiyā pakkhipanti ādittāya sampajjalitāya sajotibhūtāya.

*Then the wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing.*

So tattha pheṇuddehakaṃ paccati.

So tattha pheṇuddehakaṃ paccamāno sakimpi uddhaṃ gacchati, sakimpi adho gacchati, sakimpi tiriyaṃ gacchati.

*There they're scared in boiling scum, and they're swept up and down and round and round.*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Tamenam, bhikkhave, nirayapālā mahāniraye pakkhipanti.

*Then the wardens of hell toss them into the Great Hell.*

So kho pana, bhikkhave, mahānirayo—

*Now, about that Great Hell:*

Catukkaṇṇo catudvāro,  
*'Four are its corners, four its doors,*

vibhatto bhāgasō mito;  
*divided into measured parts.*

Ayopākārapariyanto,  
*Surrounded by an iron wall,*

ayasā paṭikujjito.  
*of iron is its roof.*

Tassa ayomayā bhūmi,  
*The ground is even made of iron,*

jalitā tejasāyutā;  
*it burns with fierce fire.*

Samantā yojanasatam,  
*The heat forever radiates*

pharitvā tiṭṭhati sabbadā.  
*a hundred leagues around.'*

Tassa kho pana, bhikkhave, mahānirayassa puratthimāya bhittiyā acci utṭahitvā pacchimāya bhittiyā paṭihaññati, pacchimāya bhittiyā acci utṭahitvā puratthimāya bhittiyā paṭihaññati, uttarāya bhittiyā acci utṭahitvā dakkhiṇāya bhittiyā paṭihaññati, dakkhiṇāya bhittiyā acci utṭahitvā uttarāya bhittiyā paṭihaññati, heṭṭhā acci utṭahitvā uparī paṭihaññati, uparito acci utṭahitvā heṭṭhā paṭihaññati.

*Now in the Great Hell, flames surge out of the walls and crash into the opposite wall: from east to west, from west to east, from north to south, from south to north, from bottom to top, from top to bottom.*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālāṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimaṃ dvāraṃ apāpurīyati.

*There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened.*

So tattha sīghena javena dhāvati.  
*So they run there as fast as they can.*

Tassa sīghena javena dhāvato chavimpi ḍayhati, cammampi ḍayhati, maṃsampi ḍayhati, nhārumpi ḍayhati, aṭṭhīnīpi sampadhūpāyanti, ubbhātaṃ tādīsameva hoti.

*And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape;*

Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāraṃ pidhīyati.  
*but when they've managed to make it most of the way, the gate is slammed shut.*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālāṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa pacchimaṃ dvāraṃ apāpurīyati ... pe ...

*There comes a time when, after a very long period has passed, the western gate ...*

uttaraṃ dvāraṃ apāpurīyati ... pe ...  
*northern gate ...*

dakkhiṇaṃ dvāraṃ apāpurīyati.  
*southern gate of the Great hell is opened.*

So tattha sīghena javena dhāvati.  
*So they run there as fast as they can.*

Tassa sīghena javena dhāvato chavimpi dayhāti, cammampi dayhāti, maṃsampi dayhāti, nhārumpi dayhāti, aṭṭhīnīpi sampadhūpāyanti, ubbhataṃ tādīsameva hoti.  
*And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape;*

Yato ca kho so, bhikkhave, bahusampatto hoti, atha taṃ dvāraṃ pidhīyati.  
*but when they've managed to make it most of the way, the gate is slammed shut.*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.  
*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Hoti kho so, bhikkhave, samayo yaṃ kadāci karahaci dīghassa addhuno accayena tassa mahānirayassa puratthimaṃ dvāraṃ apāpurīyati.  
*There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened.*

So tattha sīghena javena dhāvati.  
*So they run there as fast as they can.*

Tassa sīghena javena dhāvato chavimpi dayhāti, cammampi dayhāti, maṃsampi dayhāti, nhārumpi dayhāti, aṭṭhīnīpi sampadhūpāyanti, ubbhataṃ tādīsameva hoti.  
*And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape;*

So tena dvārena nikkhamati.  
*and they make it out that door.*

Tassa kho pana, bhikkhave, mahānirayassa samanantarā sahītameva mahanto gūthanirayo.  
*Immediately adjacent to the Great Hell is the vast Dung Hell.*

So tattha patati.  
*And that's where they fall.*

Tasmiṃ kho pana, bhikkhave, gūthaniraye sūcikumhā paṇā chaviṃ chindanti, chaviṃ chetvā cammaṃ chindanti, cammaṃ chetvā maṃsaṃ chindanti, maṃsaṃ chetvā nhāruṃ chindanti, nhāruṃ chetvā aṭṭhiṃ chindanti, aṭṭhiṃ chetvā aṭṭhimiñjaṃ khādanti.  
*In that Dung Hell there are needle-mouthed creatures that bore through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and devour it.*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (1)  
*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Tassa kho pana, bhikkhave, gūthanirayassa samanantarā sahītameva mahanto kukkulanirayo.  
*Immediately adjacent to the Dung Hell is the vast Hell of Hot Coals.*

So tattha patati.  
*And that's where they fall.*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (2)  
*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Tassa kho pana, bhikkhave, kukkulanirayassa samanantarā sahītameva mahantaṃ simbalivanaṃ uddhaṃ yojanamuggataṃ soḷasaṅgulakaṇṭakaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ.

*Immediately adjacent to the Hell of Hot Coals is the vast Hell of the Red Silk-Cotton Wood. It's a league high, full of sixteen-inch thorns, burning, blazing, and glowing.*

Tattha āropentipi oropentipi.

*And there they make them climb up and down.*

So tattha dukkhā tibbā kharā katukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (3)

*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Tassa kho pana, bhikkhave, simbalivanassa samanantarā sahītameva mahantaṃ asipattavanaṃ.

*Immediately adjacent to the Hell of the Red Silk-Cotton Wood is the vast Hell of the Sword-Leaf Trees.*

So tattha pavisati.

*They enter that.*

Tassa vāteritāni pattāni patitāni hatthampi chindanti, pādampi chindanti, hatthapādampi chindanti, kaṇṇampi chindanti, nāsampi chindanti, kaṇṇanāsampi chindanti.

*There the fallen leaves blown by the wind cut their hands, feet, both hands and feet; they cut their ears, nose, both ears and nose.*

So tattha dukkhā tibbā kharā katukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (4)

*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Tassa kho pana, bhikkhave, asipattavanassa samanantarā sahītameva mahatī khārodakā nadi.

*Immediately adjacent to the Hell of the Sword-Leaf Trees is the vast Acid Hell.*

So tattha patati.

*And that's where they fall.*

So tattha anusotampi vuyhati, paṭisotampi vuyhati, anusotapaṭisotampi vuyhati.

*There they are swept upstream, swept downstream, and swept both up and down stream.*

So tattha dukkhā tibbā kharā katukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti. (5)

*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Tamenam, bhikkhave, nirayapālā balisena uddharitvā thale patiṭṭhāpetvā evamāhaṃsu:

*Then the wardens of hell pull them out and place them on dry land, and say,*

‘ambho purisa, kiṃ icchasi’ti?

*‘Mister, what do you want?’*

So evamāha:

*They say,*

‘jighacchitosmi, bhante’ti.

*‘I'm hungry, sir.’*

Tamenam, bhikkhave, nirayapālā tanna ayosaṅkunā mukhaṃ vivaritvā ādittena sampajjalitena sajotibhūtena tattaṃ lohagūlaṃ mukhe pakkhipanti ādittaṃ sampajjalitaṃ sajotibhūtaṃ.

*The wardens of hell force open their mouth with a hot iron spike—burning, blazing, glowing—and shove in a red-hot copper ball, burning, blazing, and glowing.*

So tassa oṭṭhampi dahati, mukhampi dahati, kaṇṭhampi dahati, urampi dahati, antampi antaḡuṇampi ādāya adhobhāgā nikkhamati.

*It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails.*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti yāva na taṃ pāpakammaṃ byantīhoti.

*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Tamenam, bhikkhave, nirayapālā evamāhaṃsu:

*Then the wardens of hell say,*

‘ambho purisa, kiṃ icchasī’ti?

*‘Mister, what do you want?’*

So evamāha:

*They say,*

‘pipāsitosmi, bhante’ti.

*‘I’m thirsty, sir.’*

Tamenam, bhikkhave, nirayapālā tattena ayosaṅkunā mukhaṃ vivaritvā ādittena sampajjalitena sajotibhūtena tattaṃ tambaloḡhaṃ mukhe āsiṅcanti ādittaṃ sampajjalitaṃ sajotibhūtaṃ.

*The wardens of hell force open their mouth with a hot iron spike—burning, blazing, glowing—and pour in molten copper, burning, blazing, and glowing.*

Taṃ tassa oṭṭhampi dahati, mukhampi dahati, kaṇṭhampi dahati, urampi dahati, antampi antaḡuṇampi ādāya adhobhāgā nikkhamati.

*It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails.*

So tattha dukkhā tibbā kharā kaṭukā vedanā vedeti, na ca tāva kālaṃ karoti, yāva na taṃ pāpakammaṃ byantīhoti.

*And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.*

Tamenam, bhikkhave, nirayapālā puna mahāniraye pakkhipanti.

*Then the wardens of hell toss them back in the Great Hell.*

Bhūtapubbaṃ, bhikkhave, yamassa raṇṇo etadahosi:

*Once upon a time, King Yama thought:*

‘ye kira, bho, loke pāpakāni akusalāni kammāni karonti te evarūpā vividhā kammakāraṇā karīyanti.

*‘Those who do such bad deeds in the world receive these many different punishments.*

Aho vatāhaṃ manussattaṃ labheyyaṃ. Tathāgato ca loke uppajjeyya araham sammasambuddho. Taṅcāhaṃ bhagavantaṃ payirupāseyyaṃ.

*Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha!*

So ca me bhagavā dhammaṃ deseyya. Tassa cāhaṃ bhagavato dhammaṃ ājāneyyan’ti.

*Then the Buddha can teach me Dhamma, so that I may understand his teaching.’*

Taṃ kho panāhaṃ, bhikkhave, nāṇṇassa samanassa vā brāhmaṇassa vā sutvā vadāmi, api ca yadeva sāmaṃ nītaṃ sāmaṃ dīṭṭhaṃ sāmaṃ viditaṃ tadevāhaṃ vadāmi’ti.

*Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself.”*

Idamavoca bhagavā.

*That is what the Buddha said.*

Idaṃ vatvāna sugato athāparam etadavoca satthā:

*Then the Holy One, the Teacher, went on to say:*

“Coditā devadūtehi,

*“Those people who are negligent,*

ye pamajjanti māṇavā;

*when warned by the gods’ messengers:*

Te dīgharattaṃ socanti,

*a long time they sorrow,*

hīnakāyūpagā narā.

*when they go to that wretched place.*

Ye ca kho devadūtehi,

*But those good and peaceful people,*

santo sappurisā idha;

*when warned by the gods’ messengers,*

Coditā nappamajjanti,

*never neglect*

ariyadhamme kudācanaṃ.

*the teaching of the noble ones.*

Upādāne bhayaṃ disvā,

*Seeing the danger in grasping,*

jātimaraṇasambhave;

*the origin of birth and death,*

Anupādā vimuccanti,

*they’re freed by not grasping,*

jātimaraṇasaṅkhaye.

*with the ending of birth and death.*

Te khemappattā sukhino,

*Happy, they’ve come to a safe place,*

diṭṭhadhammābhinibbutā;

*extinguished in this very life.*

Sabbaverabhayātūtā,

*They’ve gone beyond all threats and perils,*

sabbadukkhaṃ upaccagun”ti.

*and risen above all suffering.”*

Devadūtasuttaṃ niṭṭhitaṃ dasamaṃ.

Suññatavaggo niṭṭhito tatiyo.

Dvidhāva suññatā hoti,

Abbhutadhammabākulaṃ;

Aciravatabhūmijanāmo,

Anuruddhupakkilesaṃ;

Bālapaṇḍito devadūtañca te dasāti.