

0.0.1 The Going Forth of Sariputta and Moggallana

12. At that time Sanjaya, the wanderer was dwelling in Rajagaha with a large assembly of wanderers, with two hundred and fifty wanderers. At that time Sariputta and Moggallana were living the life of purity under Sanjaya, the wanderer. They had made an agreement: “He who attains the deathless first, he must inform the other of it.” Then in the morning, the venerable Assaji, having dressed, having taken bowl and robe, entered Rajagaha for alms food. With eyes down cast, he was endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out.

13. Sariputta, the wanderer saw the venerable Assaji wandering in Rajagaha for alms food with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to him: “Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom, O friend, have you gone forth? Who is your Teacher? Whose dhamma do you prefer?”

14. It then occurred to Sariputta, the wanderer: “It is the wrong time to ask this bhikkhu, he has entered among

0.0.1 sārīputtamoggallānapabbajāsuttam

12. tena kho pana samayena sañjayo paribbājako jā-jagahe paṭivasati mahatīyā paribbājakaparisāya sad-dhiṃ aḍḍhateyyehi paribbājakasatehi. tena kho pana samayena sārīputtamoggallānā sañjaye paribbājake brahmacariyaṃ caranti. tehi katikā katā hoti: "yo pa-ṭhamam amataṃ adhigacchati, so itarassa ārocetu"ti. atha kho āyasmā assaji pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi. pāsādi-kena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpatha-sampanno.

13. addasā kho sārīputto paribbājako āyasmantaṃ assajiṃ rājagahe piṇḍāya carantaṃ pāsādikena abhik-kantena paṭikkantena ālokitena vilokitena sammiñji-tena pasāritena okkhittacakkhum iriyāpathasampan-naṃ disvānassa etadahosi: "ye vata loke arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesam bhikkhu aññataro. yannūnāhaṃ imaṃ bhikkhum upasaṅkami-tvā puccheyyaṃ, kaṃ'si tvaṃ āvuso, uddissa pabba-jito? ko vā te satthā? kassa vā tvaṃ dhammaṃ ro-cesī?"ti.

14. atha kho sārīputassa paribbājakassa etadahosi: "akālo kho imaṃ bhikkhum pucchitum, antaragharaṃ pavitṭho piṇḍāya carati. yannūnāhaṃ imaṃ bhikkhum

the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for.” Then the venerable Assaji, having wandered in Rajagaha for alms food, having taken alms food, returned. Then, Sariputta, the wanderer went to the venerable Assaji. Upon arrival, he exchanged friendly greetings with the venerable Assaji. Having exchanged friendly greetings and cordial talk, he stood at one side. Having stood at one side, Sariputta, the wanderer said this to the venerable Assaji: “O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?”

15. “There is, O friend, the Great Samana, son of the Sakyans, one gone forth from the Sakyan clan. I have gone forth on account of that Auspicious One. That Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One.” “But, what is the doctrine of the venerable’s Teacher? What does he declare?” “I, O friend, am new, not long gone forth, just arrived at this Dhammavinaya. That is, I am not able to teach the dhamma with details. Nevertheless, I will say for you the meaning in brief.” So then, Sariputta, the wanderer said this to the venerable Assaji: Let that be, O friend.

“You speak little or much,
say to me just [enough] to know the meaning,
the meaning, just the meaning for me,

piṭṭhito piṭṭhito anubandheyyam. atthikehi upaññā-
taṃ magga"nti. atha kho āyasmā assaji rājagahe piṇ-
ḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha kho
sāriputato¹ paribbājako yenāyasmā assaji, tenupasaṅ-
kami. upasaṅkamitvā ayāsmatā assajinā saddhiṃ sam-
modi. sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā
ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho sāriputto
paribbājako āyasmantaṃ assajiṃ etadavoca: "vip-
pa-sannāni kho te āvuso, indriyāni. parisuddho chavi-
vaṇṇo pariyodāto. kaṃ'si tvaṃ āvuso, uddissa pab-
bajito? ko vā te satvā? kassa vā tvaṃ dhammaṃ ro-
cesī?"ti.

15. "atthāvuso mahāsamaṇo sakyaputo sakyakulā pab-
bajito. tāhaṃ bhagavantaṃ uddissa pabbajito. so ca
me bhagavā satthā tassa cāhaṃ bhagavato dhammaṃ
rocemī"ti. "kiṃvādī panāyasmato satthā kimakkhāyī?"
"ahaṃ kho āvuso, navo acirapabbajito. adhunāgato
imaṃ dhammavinayaṃ na tāhaṃ sakkomi vitthārena
dhammaṃ desetum. api ca te saṅkhittena atthaṃ vak-
khāmī"ti. atha kho sāriputto paribbājako "āyasman-
taṃ assajiṃ etadavoca: "hotu āvuso

"appaṃ vā bahuṃ vā bhāsassu,
atthaññeva me brūhi,
attheneva me attho,
kiṃ kāhasi vyañjanaṃ bahu"nti.

¹ sāriputtopi - machasaṃ. ■

what will many words do?”

Then the venerable Assaji spoke this dhamma discourse for Sariputta, the wanderer:

“Those dhammas which arise from a cause,
of those the Tathagata has told the cause,
and that which is their cessation,
thus is the doctrine of the Great Samana.”

16. Then Sariputta, the wanderer, having heard this dhamma discourse, the stainless, spotless dhamma eye arose: “Whatever is liable to arising, all that is liable to cessation.”

“Just this is the Dhamma, which when penetrated,
at that moment [reveals] the sorrowless path,
gone by unseen,
by which many aeons have come to be.”

17. Then Sariputta, the wanderer, visited with Moggallana, the wanderer. Moggallana, the wanderer saw Sariputta, the wanderer approaching from afar. Having seen Sariputta, the wanderer, he said this: “O friend, your faculties are very clear, your complexion is pure and bright. Perhaps, O friend, you have attained the deathless for us?” “We, O friend, have attained the deathless.” “But how, O friend, how did you attain the deathless?”

atha kho āyasmā assaji sārīputtassa paribbājakassa
imaṃ dhammapariyāyaṃ abhāsi:

ye dhammā hetuppabhavā,
tesaṃ hetuṃ tathāgato āha,
tesaṃca yo nirodho,
evaṃvādī mahāsamaṇo"ti.

16. atha kho sārīputtassa paribbājakassa imaṃ dham-
mapariyāyaṃ sutvā virajaṃ vītamalaṃ dhammacak-
khuṃ udapādi: "yaṃ kiñci samudayadhammaṃ, sab-
baṃ taṃ nirodhadhamma"nti.

"eseva dhammo yadi tāvadeva,
paccabyathā² padamasokaṃ,
adiṭṭhaṃ abbhatītaṃ,
bahukehi kappanhutehī"ti.

17. atha kho sārīputto paribbājako yena moggallāno
paribbājako tenupasaṅkamtivā addasā kho moggallāno
paribbājako sārīputtaṃ paribbājakaṃ dūratova āgac-
chantāṃ. disvāna sārīputtaṃ paribbājakaṃ etadavoca:
"vippasannāni kho te āvuso, indriyāni. parisuddho
chavivaṇṇā. pariyodāto. kacci no tvam³ - āvuso, ama-
tamadhigato?"ti. "āmāvuso, amataṃ adhigato"ti. "ya-
thā kathampana tvam āvuso, amataṃ adhigato?"ti. "idhā-
haṃ āvuso, addasaṃ assajiṃ bhikkhuṃ rājagahe piṇ-
ḍāya carantaṃ pāsādikena abhikkantena paṭikkantena

²paccabyattha - machasaṃ. ■

³kaccinu tvam - pts. ■

Here I, O friend, saw the bhikkhu Assaji in Rajagaha wandering for alms food, with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to me: “Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom, O friend, have you gone forth? Who is your Teacher? Whose dhamma do you prefer?” It then occurred to me: “It is the wrong time to ask this bhikkhu, he has entered among the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for.”

18. Then the bhikkhu Assaji, having wandered in Rajagaha for alms food, having taken alms food, returned. Then, I went to the bhikkhu Assaji. Upon arrival, I exchanged friendly greetings with the bhikkhu Assaji. Having exchanged friendly greetings and cordial talk, I stood at one side. Having stood at one side, I said this to the bhikkhu Assaji: “O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?”

19. “There is, O friend, the Great Samana, son of the Sakyans, the one gone forth from the Sakyan clan. I

ālokitena vilokitena sammiñjitena pasāritena okkhit-tacakkhum iriyāpathasampannam. disvāna me etadahosi: "ye vata loke arahanto vā arahantamaggaṃ vā samāpannā. ayaṃ tesaṃ bhikkhu aññataro. yannū-nāhaṃ imaṃ bhikkhum upasaṅkamitvā puccheyyaṃ: kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te sat-thā? kassa vā tvaṃ dhammaṃ rocesi?"ti. tassa may-haṃ āvuso etadahosi: "akālo kho imaṃ bhikkhum puc-chituṃ, antaragharaṃ pavitṭho piṇḍāya carati. yan-nūnāhaṃ imaṃ bhikkhum piṭṭhito piṭṭhito anubandhey-yaṃ. atthikehi upaññātaṃ magga"nti.

18. atha kho āvuso assaji bhikkhu rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha khvāhaṃ āvuso, yena assaji bhikkhu tenupasaṅkami upasaṅka-mitvā assajinā bhikkhunā saddhiṃ sammodiṃ sammo-danīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭ-ṭhāsiṃ. ekamantaṃ ṭhito kho ahaṃ āvuso assajiṃ bhikkhum etadavocaṃ: "vipprasannāni kho te āvuso, indriyāni. parisuddho chavivaṇeṇā. pariyodāto. kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satthā? kassa vā tvaṃ dhammaṃ rocesi?"ti.

19. 'atthāvuso mahāsamaṇo sakyaputto sakyakulā pab-bajito. tāhaṃ bhagavantaṃ uddissa pabbajito. so ca me bhagavā satthā. tassa cāhaṃ bhagavato dham-maṃ rocemi"ti. "kiṃvādī panāyasmato satthā? ki-makkhāyī?"ti. "ahaṃ kho āvuso, navo acirapabbajito.

have gone forth on account of that Auspicious One. That Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One.” “But what is the doctrine of the venerable’s Teacher? What does he declare?” “I, O friend, am new, one not long gone forth, just arrived at this Dhammavinaya. That is, I am not able to teach the dhamma with details. Nevertheless, I will say for you the meaning in brief.”

“You speak little or much,
say to me just [enough] to know the meaning,
the meaning, just the meaning for me,
what will many words do?”

20. Then, O friend, this is the dhamma discourse the bhikkhu Assaji spoke:

“Those dhammas which arise from a cause,
of those the Tathagata has told the cause,
and that which is their cessation,
thus is the doctrine of the Great Samana.”

21. Then Moggallana, the wanderer, having heard this dhamma discourse, the stainless, spotless dhamma eye arose: “Whatever is liable to arising, all that is liable to cessation.”

“Just this is the Dhamma, which when penetrated,

adhunāgato imaṃ dhammavinayaṃ, na tāhaṃ sakkomi
vitthārena dhammaṃ desetum. api ca te saṅkhittena
atthaṃ vakkhāmī"ti.

"appaṃ vā bahuṃ vā bhāsassu,
atthaññeva me brūhi,
attheneva me attho,
kiṃ kāhasi vyañjanaṃ bahu"nti.

20. atha kho āvuso, assaji bhikkhu⁴ - imaṃ dhamma-
pariyāyaṃ abhāsi:

ye dhammā hetuppabhavā,
tesaṃ hetuṃ tathāgato āha,
tesaṃca yo nirodho,
evaṃvādī mahāsamaṇo"ti.

21. atha akhā moggallānassa paribbājakassa imaṃ
dhammapariyāyaṃ sutvā virajaṃ vītamalaṃ dhamma-
cakkhuṃ udapādi: "yaṃ kiñci samudayadhammaṃ sab-
baṃ taṃ nirodhadhamma"nti.

"eseva dhammo yadi tāvadeva,
paccabyathā⁵ padamasokaṃ,
adiṭṭhaṃ abbhatītaṃ,
bahukehi kappanhutehī"ti.

⁴āyasmā assaji bhikkhu - ma, nu, pa; to, vi. ■

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⁵paccabyattha - machasaṃ. ■

at that moment [reveals] the sorrowless path,
gone by unseen,
by which many aeons have come to be.”

22. So then, Moggallana, the wanderer said this to Sariputta, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “These two hundred and fifty wanderers, O friend, they dwell in dependence on us, looking up to us here. At least let us obtain permission from them. So they can do as they think [fit].”

23. So then, Sariputta and Moggallana went to those wanderers. Upon arrival, they said this to those wanderers: “We must go, O friends, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “We dwell in dependence on the venerables, looking up to the venerables here. If the venerables will live the life of purity under the Great Samana, then we will all also live the life of purity under the Great Samana.”

24. So then, Sariputta and Moggallana went to Sanjaya, the wanderer. Upon arrival, they said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

22. atha kho moggallāno paribbājako sārīputtaṃ paribbājakaṃ etadavoca: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti. imāni kho āvuso aḍḍhateyyāti paribbājakasatāni amhe nissāya amhe sampassantā idha viharanti. te'pi tāva apalokema⁶ - yathā te maññissanti, tathā karissanti"ti.

23. atha kho sārīputtamoggallānā yena te paribbājakā, tenupasaṅkamimṣu. upasaṅkamitvā te paribbājake etadavocuṃ: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "mayaṃ āyasmante nissāya āyasmante sasmapassantā idha viharāma. sace āyasmantā mahāsamaṇe brahmacariyaṃ carissanti, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā"ti.

24. atha kho sārīputtamoggallānā yena sañjāyo paribbājakā, tenupasaṅkamimṣu. upasaṅkamitvā sañjāyaṃ paribbājakaṃ etadavocuṃ: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā"ti.

25. dutiyampi kho sārīputtamoggallānā sañjāyaṃ paribbājakaṃ, etadavocuṃ: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā"ti.

⁶apalokāma - ma. nu. pa. ■

25. Also for a second time, Sariputta and Moggallana said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

26. Also for a third time, Sariputta and Moggallana said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

27. Then Sariputta and Moggallana, having taking the two hundred and fifty wanderers, went to the Bamboo Grove. But hot blood issued from the mouth of Sanjaya, the wanderer, just there.

28. The Auspicious One saw Sariputta and Moggallana coming from afar. Having seen, he announced to the bhikkhus: “O bhikkhus, these two friends that are coming, Kolita and Upatissa, they will be my chief disciples, the foremost auspicious pair.”

Then the Teacher explained more:
 After [they have] attained liberation at the
 Bamboo Grove,
 the deep sphere of knowledge,
 the unsurpassed destruction of appropriations,

26. tatiyampi kho sārīputtamoggallānā sañjayaṃ paribbājakaṃ, etadavocum: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāma"ti.

27. atha kho sārīputtamoggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya yena veḷuvanaṃ tenupasaṅkamimsu. sañjayassa pana paribbājakassa nattheva uṇhaṃ lohitaṃ mukhato uggañachi.

28. addāsā kho bhagavā sārīputtamoggallāne dūra-tova āgacchante. disvāna bhikkhū āmantesī: "ete bhikkhave dve saḥāyā āgacchanti kolito upatisso ca. etaṃ me sāvakayugaṃ bhavissati aggamaṃ bhaddayuga"nti.

"gambhīre ñāṇavisaye,
anuttare upadhisāṅkhaye,
vimutte appatte veḷuvanaṃ,
atha ne satthā byākāsi.

ete dve saḥāyā,
āgacchanti⁷ - kolito upatisso ca,
etaṃ me sāvakayugaṃ,
bhavissati aggamaṃ bhaddayuga"ntita

29. atha kho sārīputtamoggallānā yena bhagavā tenupasaṅkamimsu. upasaṅkamitvā bhagavato pādesu

“these two friends,
that are coming, Kolita and Upatissa,
they will be my chief disciples,
the foremost auspicious pair.”

29. So then, Sariputta and Moggallana went to the Auspicious One. Upon arrival, they bowed down with their head at the Auspicious One's feet and said this to the Auspicious One: “O Bhante, may we gain the going forth in the presence of the Auspicious One, may we gain the higher ordination.” The Auspicious One said: “Come, you bhikkhus.” “Well-proclaimed is the Dhamma. Live the life of purity for rightly making an end of suffering.” Just [this] was those venerable ones' higher ordination.

sirasā nipatitvā bhagavantam etadavocum- "labheyyāma
 mayam bhante, bhagavato santike pabbajjam. labhey-
 yāma upasampada"nti. "etha bhikkhavo"ti bhagavā
 avoca. "svakkhāto dhammo caratha brahmacariyam
 sammā dukkhassa antakiriyyāyā"ti. sova tesam āya-
 smantānam upasampadā ahosi.