

0.0.1 At Devadaha

1. Thus was heard by me. At one time the Auspicious One was dwelling among the Sakyans, at a Sakyan market town called Devadaha. At that place the Auspicious One addressed the bhikkhus: “Bhikkhus.” “Bhante,” those bhikkhus replied to the Auspicious One. the Auspicious One said this:

2. There are, O bhikkhus, some samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away.” Thus, O bhikkhus, is the doctrine of the Niganthas.

3. Thus [being their] doctrine, O bhikkhus, having approached the Niganthas, I say thus: “Is it true as reported, O friend Niganthas, that you hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the

0.0.1 devadaha suttaṃ

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sakkesu viharati devadahaṃ nāma sakyānaṃ nigamo. tatra kho bhagavā bhikkhū āmantesi bhikkhavo'ti. bhadan-teti te bhikkhū bhagavato paccassosum. bhagavā eta-davoca:

2. santi bhikkhave, eke samaṇabrāhmaṇā evaṃ vā-dino evaṃ diṭṭhino: 'yaṅkiñcāyaṃ purisapuggalo paṭi-saṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ pubbekatahetu. iti purāṇānaṃ kam-mānaṃ tapasā vyantībhāvā¹ navānaṃ kammānaṃ aka-raṇā āyatim anavassavo āyatim anavassavā kammak-khayo kammakkhayā dukkhakkhayo dukkhakkhayā ve-danākkhayo vedanākkhayā sabbam dukkhaṃ nijjiṇṇaṃ bhavissatī'ti evaṃvādino bhikkhave nigaṇṭhā².

3. evaṃ vādāhaṃ bhikkhave, nigaṇṭhe upasaṅkami-tvā evaṃ vadāmi: saccaṃ kira tumhe āvuso nigaṇṭhā evaṃvādino evaṃdiṭṭhino 'yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasu-khaṃ vā, sabbam taṃ pubbekatahetu. iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatim anavassavo āyatim anavassavā kam-makkhayo kammakkhayā dukkhakkhayo dukkhakkhayā ve-danākkhayo vedanākkhayā sabbam dukkhaṃ nijjiṇ-ṇaṃ bhavissatī'ti.

¹byantībhāvā - machasaṃ, byantībhāvā - syā. ■

²nigaṇṭhā - syā. ■

termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

4. Being asked by me thus, O bhikkhus, if the Niganthas acknowledge “yes”, I say to them thus: But, O friend Niganthas, how do you know? “Indeed, we were in the past. It is not the case that we were not.”

5. Indeed, we don’t know this, O friend.

6. But O friend Niganthas, how do you know? “Indeed we did evil kamma in the past. It is not the case that we did not.”

7. Indeed, we don’t know this, O friend.

8. But O friend Niganthas, how do you know? “We did such or such evil kamma in the past.”

9. Indeed, we don’t know this, O friend.

4. te ce me bhikkhave, nigaṇṭhā evaṃ puṭṭhā āmāti paṭijānanti: tyāhaṃ evaṃ vadāmi: 'kiṃ pana tumhe āvuso nigaṇṭhā, jānātha. ahuvamheva mayaṃ pubbe, na nāhuvamhā'ti.

5. no hidaṃ āvuso

6. kiṃ pana tumhe āvuso nigaṇṭhā, jānātha: akaramheva mayaṃ pubbe pāpaṃ kammaṃ na nākaramhā'ti.

7. no hidaṃ āvuso

8. kiṃ pana tumhe āvuso nigaṇṭhā jānātha evarūpaṃ vā pāpaṃ kammaṃ akaramhā'ti.

9. no hidaṃ āvuso

10. kiṃ pana tumhe āvuso nigaṇṭhā, jānātha: ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ³ ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti.

11. no hidaṃ āvuso

12. kiṃ pana tumhe āvuso nigaṇṭhā, jānātha: diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ kuśalānaṃ dhammānaṃ upasampada'nti.

³nijjiretabbaṃ - machasaṃ. ■

10. But O friend Niganthas, how do you know? “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.”

11. Indeed, we don’t know this, O friend.

12. But O friend Niganthas, how do you know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life?

13. Indeed, we don’t know this, O friend.

14. Thus apparently, O friend Niganthas, you do not know: “Indeed, we were in the past. It is not the case that we were not.” You do not know: “Indeed we did evil kamma in the past. It is not the case that we did not.” You do not know: “We did such or such evil kamma in the past.” You do not know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” You do not know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life. That being so, it would not be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor

13. no hidam āvuso

14. iti kira tumhe āvuso nigaṇṭhā, na jānātha: 'ahuvamheva mayaṃ pubbe na nāhuvamhā'ti. na jānātha 'akaramheva mayaṃ pubbe pāpaṃ kammaṃ na nākaramhā'ti. na jānātha, 'evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akaramhā'ti. na jānātha 'ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti. na jānātha: ditṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ. evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kallamassa veyyākaraṇāya: "yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbaṃ taṃ pubbe katahetu. iti purāṇānaṃ kammānaṃ tapasā vyantibhāvā navānaṃ kammānaṃ akaraṇā āyatim anavassavo āyatim anavassavā kammakkhayo kammakkhayā dukkhakkhayo dukkhakkhayā vedanākkhayo vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti.

15. sace⁴ tumbhe āvuso nigaṇṭhā, jāneyyātha ahuvamheva mayaṃ pubbe na nāhuvamhā'ti. jāneyyātha akaramheva mayaṃ pubbe pāpaṃ kammaṃ na nākaramhā'ti. jāneyyātha 'evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akaramhā'ti, jāneyyātha 'ettakaṃ vā dukkhaṃ nijjiṇṇaṃ ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbaṃ dukkhaṃ nijjiṇ-

⁴sace pana-sīmu, machasaṃ, syā. ■

pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?"

15. If, O friend Niganthas, you could know: "Indeed, we were in the past. It is not the case that we were not." If you could know: "Indeed we did evil kamma in the past. It is not the case that we did not." If you could know: "We did such or such evil kamma in the past." If you could know: "So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away." If you could know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life, then it would be proper for the venerable Niganthas to declare: "Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the

ṇaṃ bhavissatī'ti. jāneyyātha 'ditṭheva dhamme aku-salānaṃ dhammānaṃ pahānaṃ kusalānaṃ dhammānaṃ upasampadaṃ, evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallamassa veyyākaraṇāya: "yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbhaṃ taṃ pubbekatahetu. iti purāṇānaṃ kammānaṃ tapasā vyantibhāvā navānaṃ kammānaṃ akaraṇā āyatim anavassavo āyatim anavassavā kammakkhayaṃ kammakkhayā dukkhakkhayaṃ dukkhakkhayā vedanākkhayaṃ vedanākkhayā sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti.

16. seyyathāpi āvuso nigaṇṭhā, puriso sallena viddho assa savisena gālhūpalepanena, so sallassapi vedanā-hetu⁵ dukkhā tippā kaṭukā vedanā vediyeyya. tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhāpeyyuṃ. tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya. so satthenapi vaṇamukhassa parikantanahetu dukkhā tippā kaṭukā vedanā vediyeyya. tassa so bhisakko sallakatto esaniyā sallāṃ eseyya. so esaniyāpi sallassa esanā hetu dukkhā tippā kaṭukā vedanā vediyeyya, tassa so bhisakko sallakatto sallāṃ abbaheyya⁶. so sallassapi abbahanahetu⁷ dukkhā tippā kaṭukā vedanā vediyeyya. tassa so bhisakko sallakatto agadaṅgāraṃ vaṇamukhe odaheyya. so agadaṅgārasapi vaṇamukhe odahanahetu dukkhā tippā kaṭukā vedanā vediyeyya. so aparena samayena rūḷhena va-

⁵vedanahetu - syā

⁶abbhūṇheyya - syā abbaheyya - pts

⁷abbhūṇhanahetu - syā, abbyahanahetu - pts

obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

16. Suppose, O friend Niganthas, a man were to be shot by an arrow thickly smeared with poison. With the arrow as cause, he would feel a sharp, severe painful feeling. For him, his friends, colleagues and blood relations, would hire a physician, a surgeon. The physician or surgeon would cut open the surface of the wound with a knife. With the cutting of the surface of the wound too as cause, he would feel a sharp, severe painful feeling. The physician or surgeon would probe for the arrow with a surgeon's probe. With the probing for the arrow with a surgeon's probe too as cause, he would feel a sharp, severe painful feeling. The physician or surgeon would pull out the arrow. With the pulling out of the arrow too as cause, he would feel a sharp, severe painful feeling. The physician or surgeon would apply some medicinal powder on the surface of the wound. With the application of the medicinal powder on the surface of the wound too as cause, he would feel a sharp, severe painful feeling. On a later occasion, his wound would heal and be covered with skin. Being free from illness, he would feel happy, independent, being his own master, able to go wherever he wishes. It would occur to him thus: “Formerly I was shot by an arrow thickly smeared with poison. With the arrow as cause, I felt a sharp, severe painful feeling. My friends, colleagues and blood relations, hired a physician, a surgeon. The physician or surgeon cut open the surface

ṇena sañchavinā arogo assa sukhī serī sayamvasī yena kāmaṅgamo. tassa evamassa: 'aham kho pubbe sallena viddho ahoṣiṃ savisena gāḷhūpalepanena. so'haṃ sallassapi vedanāhetu dukkhā tippā kaṭukā vedanā vediyiṃ. tassa me mittāmaccā ñātisālohitā bhisakkaṃ sallakattaṃ upaṭṭhapesuṃ⁸. tassa me so bhisakko sallakatto satthena vaṇamukhaṃ parikanti. so'haṃ satthenapi⁹ vaṇamukhassa parikantanahetu dukkhā tippā kaṭukā vedanā vediyiṃ. tassa me so bhisakko sallakatto esaniyā sallaṃ esi. so'haṃ esaniyāpi sallassa esanāhetu dukkhā tippā kaṭukā vedanā vediyiṃ. tassa me so bhisakko sallakatto sallaṃ abbahi¹⁰ so'haṃ sallassāpi abbahanahetu dukkhā tippā kaṭukā vedanā vediyiṃ tassa me so bhisakko sallakatto agadaṅgāraṃ vaṇamukhe odahi. so'haṃ agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tippā kaṭukā vedanā vediyiṃ. so'mhi etarahi rūḷhena vaṇena sañchavinā arogo sukhī serī sayamvasī yena kāmaṅgamo'ti.

17. evameva kho āvuso nigaṇṭhā, sace tumhe jāneyyātha ahuvamheva mayaṃ pubbe, na nānuvamhā'ti. jāneyyātha evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akaramhā'ti. jāneyyātha ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ. ettakamhi vā dukkhe nijjiṇṇe sabbam dukkhaṃ nijjiṇṇaṃ bhavissatī'ti. jāneyyātha 'diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upa-

⁸upaṭṭhapesuṃ - machasaṃ, syā. ■

⁹sallenapi - pts ■

¹⁰abbyahi - pts, abbhunhi - syā. ■

of the wound with a knife. With the cutting of the surface of the wound too as cause, I felt a sharp, severe painful feeling. The physician or surgeon probed for the arrow with a surgeon's probe. With the probing for the arrow with a surgeon's probe too as cause, I felt a sharp, severe painful feeling. The physician or surgeon pulled out the arrow. With the pulling out of the arrow too as cause, I felt a sharp, severe painful feeling. The physician or surgeon applied some medicinal powder on the surface of the wound. With the application of the medicinal powder on the surface of the wound too as cause, I felt a sharp, severe painful feeling. Indeed now my wound has healed and is covered with skin. Being free from illness, I am happy, independent, being my own master, able to go wherever I wish."

17. So too, friend Niganthas, if you could know: "Indeed, we were in the past. It is not the case that we were not." If you could know: "Indeed we did evil kamma in the past. It is not the case that we did not." If you could know: "We did such or such evil kamma in the past." If you could know: "So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away." If you could know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life, then it would be proper for the venerable Niganthas to declare: "Whatever this individual person experiences, whether

sampadaṃ. evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallamassa veyyākaraṇāya yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbamaṃ taṃ pubbekatahetu: iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatiṃ anavassavo āyatiṃ anavassavā kammakkhayaṃ kammakkhayā dukkhakkhayaṃ dukkhakkhayā vedanākkhayaṃ vedanākkhayā sabbamaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti.

18. yasmā ca kho tumhe āvuso nigaṇṭhā, na jānātha 'ahuvamheva mayaṃ pubbe na nāhuvamhā'ti. na jānātha 'akaramheva mayaṃ pubbe pāpaṃ kammaṃ, na nākaramhā'ti. na jānātha 'evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akaramhā'ti. na jānātha ettakaṃ vā dukkhaṃ nijjiṇṇaṃ ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbamaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti. na jānātha diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ kusalānaṃ dhammānaṃ upasampadaṃ. tasmā āyasmantānaṃ nigaṇṭhānaṃ na kallamassa veyyākaraṇāya: 'yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbamaṃ taṃ pubbekatahetu. iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatiṃ anavassavo. āyatiṃ anavassavā kammakkhayaṃ kammakkhayā dukkhakkhayaṃ dukkhakkhayā vedanākkhayaṃ vedanākkhayā sabbamaṃ dukkhaṃ¹¹ nijjiṇṇaṃ bhavissatī'ti.

¹¹sabbamaṃ taṃ dukkhaṃ - pts ■

pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

18. But because, O friend Niganthas, you do not know: “Indeed, we were in the past. It is not the case that we were not.” You do not know: “Indeed we did evil kamma in the past. It is not the case that we did not.” You do not know: “We did such or such evil kamma in the past.” You do not know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” You do not know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life. That being so, it would not be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma

19. evaṃ vutte bhikkhave, te nigaṇṭhā maṃ etada-
vocaṃ: nigaṇṭho¹² āvuso, nātaputto¹³ sabbaññū sab-
badassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti: 'ca-
rato ca me tiṭṭhato ca suttassa ca jāgarassa ca sa-
tataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhita'nti. so
evamāha: 'atthi kho vo āvuso nigaṇṭhā, pubbeva pā-
paṃ kammaṃ kataṃ, taṃ imāya kaṭukāya dukkarakā-
rikāya nijjiretha¹⁴. yampanettha etarahi kāyena saṃ-
vutā vācāya saṃvutā manasā saṃvutā, taṃ āyatim
pāpassa kammaṃ¹⁵ akaraṇaṃ, iti purāṇānaṃ kam-
mānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ aka-
raṇā āyatim anavassavo āyatim anavassavā kammak-
khayo kammakkhayā dukkhakkhayo dukkhakkhayā ve-
danākkhayo vedanākkhayā sabbam dukkham nijjiṇṇaṃ
bhavissatī'ti. tañca panamhākaṃ ruccati ceva kha-
mati ca, tena camhā attamanā'ti

20. evaṃ vutte ahaṃ bhikkhave, te nigaṇṭhe etada-
vocaṃ: 'pañca kho ime āvuso nigaṇṭhā, dhammā diṭ-
ṭhevadhamme dvidhā vipākā. katame pañca: saddhā
ruci anussavo ākāraparivitaṃ diṭṭhi nijjhānakkhanti.
ime kho āvuso nigaṇṭhā, pañca dhammā diṭṭheva dhamme
dvidhā vipākā. tatrāyasmantānaṃ nigaṇṭhānaṃ kā
atītaṃse satthari saddhā, kā ruci, ko anussavo, ko
ākāraparivitaṃ, kā diṭṭhinijjhānakkhanti'ti. evaṃ-
vādi kho ahaṃ bhikkhave, nigaṇṭhesu na kiñci saha-

¹²nigaṇtho - syā.

¹³nātaputto - machasaṃ, syā.

¹⁴nijjiretha - simu, machasaṃ.

¹⁵pāpakammaṃ - machasaṃ.

comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?"

19. When thus was said, O bhikkhus, those Nigaṇṭhas said this to me: Nigaṇṭha Nataputta, O friend, is all knowing and all seeing and acknowledges complete knowledge and vision thus: "Whether I am walking or standing or sleeping or awake, knowledge and vision are continuously and uninterruptedly present to me." He says thus: "There is for you, O friend Nigaṇṭhas, evil kamma done in the past. Wear them away by this sharp and gruelling austerities. When you are now restrained by body, restrained by speech and restrained by mind here, that is the non-doing of evil kamma for the future. Thus, by the elimination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?" Now we are very pleased and approve of that, and so we are satisfied."

20. When thus was said, O bhikkhus, I said this to those Nigaṇṭhas: "These five dhammas, O friend Nigaṇṭhas, has twofold results in this very life. Which five? Faith, preference, tradition, mode of reasoning and submission

dhammikaṃ vādapaṭihāraṃ¹⁶ samanupassāmi

21. punacaparāhaṃ bhikkhave, te nigaṇṭhe evaṃ vadāmi: 'taṃ kimmaññāthāvuso nigaṇṭhā, yasmiṃ hi vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tippā¹⁷ tasmīṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vedīyetha. yasmiṃ pana vo samayena na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tippā tasmīṃ¹⁸ samaye opakkamikā dukkhā tippā kaṭukā vedanā vedīyethā'ti.

22. yasmiṃ no āvuso gotama, samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tippā tasmīṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyāma. yasmiṃ pana no samaye na tibbo upakkamo hoti, na tibbaṃ padhānaṃ, na tippā tasmīṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyamā'ti.

23. iti kirāvuso¹⁹ nigaṇṭhā, yasmiṃ vo²⁰ samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tippā tasmīṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. yasmiṃ pana vo samaye na tibbo upakkamo hoti, na tibbaṃ padhānaṃ, na tippā tasmīṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kallamassa

¹⁶parihāraṃ - machasaṃ, sīmu, syā. ■

¹⁷tippaṃ, tippā - pts ■

¹⁸tamhi - pts ■

¹⁹kira āvuso - sīmu, machasaṃ. ■

²⁰yasmiṃ vo pana - sīmu. ■

to view after reflection. These five dhammas, O friend Niganthas, has twofold results in this very life. Therein, for the venerable Niganthas, what faith is there in a Teacher [who speaks] about the past? What preference, what tradition, what mode of reasoning, what submission to view after reflection?" When I said thus, O bhikkhus, I did not see among the Niganthas any defence that accords with the Dhamma.

21. Furthermore, O bhikkhus, I said thus to those Niganthas: "So what do you think, O friend Niganthas, indeed, on the occasion when for you there is intense exertion, intense striving, on that occasion, do you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]? But on the occasion when for you there is no intense exertion, no intense striving, on that occasion, do you not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]?"

22. On the occasion, O friend Gotama, when for us there is intense exertion, intense striving, on that occasion, we feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]? But on the occasion when for us there is no intense exertion, no intense striving, on that occasion, we do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]?"

23. Thus apparently, O friend Niganthas, on the occasion, when for you there is intense exertion, intense

veyyākaraṇāya: 'yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbe katahetu. iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatīṃ anavassavo āyatīṃ anavassavā kammakkhayaṃ kammakkhayā dukkhakkhayaṃ dukkhakkhayā vedanākkhayaṃ vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti.

24. sace āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, na tībā tasmīṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, tībā yasmiṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallamassa veyyākaraṇāya: 'yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbekatahetu. iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatīṃ anavassavo āyatīṃ anavassavā kammakkhayaṃ kammakkhayā dukkhakkhayaṃ dukkhakkhayā vedanākkhayaṃ vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti.

25. yasmā ca kho āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tībā tasmīṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. yasmiṃ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tībā tasmīṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha.

striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]. But on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]. That being so, it would not be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

24. If, O friend Niganthas, on the occasion, when for you there is intense exertion, intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], but on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings from the piercing [austerities], then it would be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the

te tumhe sāmaññeva opakkamikā dukkhā tippā kaṭukā vedanā vediyamānā avijjā aññāṇā sammohā vipacce-
tha: 'yañkiñcāyaṃ purisapuggalo paṭisaṃvedeti su-
khaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ
taṃ pubbekatahetu. iti purāṇānaṃ kammānaṃ tapasā
vyattībhāvā navānaṃ kammānaṃ akaraṇā āyatīṃ ana-
vassavo. āyatīṃ anavassavā kammakkhayaṃ kammak-
khayā dukkhakkhayaṃ dukkhakkhayaṃ vedanākkhayaṃ ve-
danākkhayaṃ sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti.
evaṃ vādīpi kho ahaṃ bhikkhave, nigaṇṭhesu na kañci
²¹ sahadhammikaṃ vādapāṭihāraṃ samanupassāmi.

26. punacaparāhaṃ²² bhikkhave, te nigaṇṭhe evaṃ
vadāmi: 'taṃ kiṃ maññathāvuso nigaṇṭhā, 'yamidaṃ
kammaṃ diṭṭhadhammavedanīyaṃ, taṃ upakkamena
vā padhānena vā samparāyavedanīyaṃ hotū'ti labbha-
meta'nti.

27. no hidaṃ āvuso.

28. yaṃ panidaṃ kammaṃ samparāyavedanīyaṃ, taṃ
upakkamena vā padhānena vā diṭṭhadhammavedanī-
yaṃ hotū'ti labbhameta'nti.

29. no hidaṃ āvuso.

²¹kiñci - sīmu, pts ■

²²punacapanāhaṃ - pts ■

termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

25. But because, O friend Niganthas, on the occasion, when for you there is intense exertion, intense striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], yet on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], you are feeling just your own self-afflictions that are afflictive, painful, piercing, sharp feelings of the piercing [austerities]. Out of ignorance, lack of knowledge and delusion, you declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?” When I said thus too, O bhikkhus, I did not see among the

30. taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ sukhavedanīyaṃ, taṃ upakkamena vā padhānena vā dukkhavedanīyaṃ hotū'ti labbhameta'nti.

31. no hidaṃ āvuso.

32. yaṃ panidaṃ kammaṃ dukkhavedanīyaṃ, taṃ upakkamena vā padhānena vā sukhavedanīyaṃ hotū'ti labbhameta'nti.

33. no hidaṃ āvuso.

34. taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ paripakkavedanīyaṃ, taṃ upakkamena vā padhānena vā aparipakkavedanīyaṃ hotū'ti labbhameta'nti.

35. no hidaṃ āvuso.

36. yaṃ panidaṃ kammaṃ aparipakkavedanīyaṃ, taṃ upakkamena vā padhānena vā paripakkavedanīyaṃ hotū'ti labbhameta'nti

37. no hidaṃ āvuso.

38. taṃ kiṃ maññathāvuso nigaṇṭhā, 'yamidaṃ kammaṃ bahuvedanīyaṃ, taṃ upakkamena vā padhānena vā 'appavedanīyaṃ hotū'ti labbhameta'nti.

Niganthas any defence that accords with the Dhamma.

26. Furthermore, O bhikkhus, I said thus to those Niganthas: “So what do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in this life be experienced in the after-life?”

27. Indeed not, O friend.

28. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in the after-life be experienced in this life?”

29. Indeed not, O friend.

30. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as pleasant be experienced as painful?”

31. Indeed not, O friend.

32. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as painful be experienced as pleasant?”

39. no hidaṃ āvuso.

40. yaṃ panidaṃ kammaṃ appavedanīyaṃ, taṃ upak-
kamena vā padhānena vā 'bahuvedanīyaṃ hotū'ti lab-
bhameta'nti.

41. no hidaṃ āvuso.

42. taṃ kiṃ maññathāvuso nigaṇṭhā, 'yamidaṃ kam-
maṃ vedanīyaṃ taṃ upakkamena vā padhānena vā
'avedanīyaṃ hotū'ti labbhameta'nti.

43. no hidaṃ āvuso.

44. yaṃ panidaṃ kammaṃ avedanīyaṃ, taṃ upakka-
mena vā padhānena vā vedanīyaṃ hotū'ti labbhame-
tanti.

45. no hidaṃ āvuso.

46. iti kirāvuso nigaṇṭhā, yamidaṃ kammaṃ diṭṭha-
dhammavedanīyaṃ taṃ upakkamena vā padhānena
vā 'samparāyavedanīyaṃ hotū'ti alabbhametaṃ. ya-
midam²³ kammaṃ samparāyavedanīyaṃ, taṃ upak-
kamena vā padhānena vā 'diṭṭhadhammavedanīyaṃ

²³yaṃ panidaṃ - sīmu, machasaṃ. ■

33. Indeed not, O friend.

34. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when ripened be experienced when unripened?”

35. Indeed not, O friend.

36. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when unripened be experienced when ripened?”

37. Indeed not, O friend.

38. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced substantially be experienced slightly?”

39. Indeed not, O friend.

40. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced slightly be experienced substantially?”

41. Indeed not, O friend.

hotū'ti alabbhametaṃ. yamidaṃ kammaṃ sukhavedanīyaṃ, taṃ upakkamena vā padhānena vā 'dukkhavedanīyaṃ hotū'ti alabbhametaṃ. yamidaṃ kammaṃ dukkhavedanīyaṃ, taṃ upakkamena vā padhānena vā sukhavedanīyaṃ hotū'ti alabbhametaṃ. yamidaṃ kammaṃ paripakkavedanīyaṃ, taṃ upakkamena vā padhānena vā aparipikkavedanīyaṃ hotū'ti alabbhametaṃ, yamidaṃ kammaṃ aparipakkavedanīyaṃ, taṃ upakkamena vā padhānena vā 'paripakkavedanīyaṃ hotū'ti alabbhametaṃ. yamidaṃ kammaṃ bahuvedanīyaṃ, taṃ upakkamena vā padhānena vā appavedanīyaṃ hotū'ti. yamidaṃ kammaṃ appavedanīyaṃ, taṃ upakkamena vā padhāne vā bahuvedanīyaṃ hotū'ti alabbhametaṃ. yamidaṃ kammaṃ vedanīyaṃ, taṃ upakkamena vā padhānena vā avedanīyaṃ hotū'ti alabbhametaṃ. yamidaṃ kammaṃ avedanīyaṃ, taṃ upakkamena vā padhānena vā vedanīyaṃ hotū'ti alabbhametaṃ. evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ aphalo upakkamo hoti aphalaṃ padhānaṃ. evaṃvādi bhikkhave, nigaṇṭhā evaṃvādīnaṃ bhikkhave nigaṇṭhānaṃ dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ²⁴ āgacchanti.

47. sace bhikkhave sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, nigaṇṭhā pubbe dukkatakammakārino, yaṃ etarahi evarūpā dukkhā tippā kaṭukā vedanā vediyanti. sace bhikkhave, sattā issaranimmāṇahetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, nigaṇṭhā pāpakena issarena nimmitā,

²⁴gārayhaṭṭhānaṃ - syā. ■

42. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced not be experienced?”

43. Indeed not, O friend.

44. Then can it be gained thus: “By this exertion and striving, let whichever kamma is not to be experienced be experienced?”

45. Indeed not, O friend.

46. Thus apparently, O friend Niganthas, it cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in this life be experienced in the after-life.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in the after-life be experienced in this life.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as pleasant be experienced as painful.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as painful be experienced as pleasant.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when ripened be experienced when unripened.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when unripened be experienced when ripened.” It cannot be gained thus: “By this exertion and striving, let

yaṃ etarahi evarūpā dukkhā tippā kaṭukā vedanā vediyanti. sace bhikkhave sattā saṅgatibhāvaheṭu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave nigaṇṭhā pāpasāṅgatikā, yaṃ etarahi evarūpā dukkhā tippā kaṭukā vedanā vediyanti. sace bhikkhave, sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, nigaṇṭhā pāpābhijātikā, yaṃ etarahi evarūpā dukkhā tippā kaṭukā vedanā vediyanti. sace bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, nigaṇṭhā pāpadiṭṭhadhammūpakkamā²⁵. yaṃ etarahi evarūpā dukkhā tippā kaṭukā vedanā vediyanti.

48. sace bhikkhave, sattā pubbekataheṭu sukhadukkhaṃ paṭisaṃvedenti gārayhā nigaṇṭhā. no ce sattā pubbekataheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. sace bhikkhave, sattā issaranimmāṇahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. no ce sattā issaranimmāṇahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. sace bhikkhave, sattā saṅgatibhāvaheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. sace bhikkhave sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. no ce sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. sace bhikkhave sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. no ce sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, gārayhā nigaṇṭhā. evaṃvādī bhikkhave nigaṇṭhā. evaṃvādīnaṃ bhikkhave,

²⁵ evarūpā diṭṭhadhammupakkamā - sīmu, machasaṃ. ■

whichever kamma is to be experienced substantially be experienced slightly." It cannot be gained thus: "By this exertion and striving, let whichever kamma is to be experienced slightly be experienced substantially." It cannot be gained thus: "By this exertion and striving, let whichever kamma is to be experienced not be experienced." It cannot be gained thus: "By this exertion and striving, let whichever kamma is not to be experienced be experienced." That being so, the venerable Niganthas exertion is fruitless, their striving is fruitless. Thus is the doctrine of the Niganthas, O bhikkhus. Thus being the doctrine of the Niganthas, O bhikkhus, there are ten grounds for criticism in accordance with the Dhamma.

47. If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, then certainly, O bhikkhus, the Niganthas have done bad kamma in the past, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god's creation, then certainly, O bhikkhus, the Niganthas have been created by an evil god, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, then certainly, O bhikkhus, the Niganthas have evil luck, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, then certainly, O bhikkhus, the Niganthas

nigaṇṭhānaṃ ime dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti. evaṃ kho bhikkhave, aphalo upakkamo hoti aphalaṃ padhānaṃ.

49. kathaṅca bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ. idha bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti dhammikaṅca sukhaṃ na pariccajati. tasmiṅca sukhe anadhimucchito²⁶ hoti so evaṃ pajānāti: imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti. imassa pana me dukkhanidānassa ajjupekkhato upekkhaṃ²⁷ bhāvayato virāgo hotīti. so yassa hi khavāssa²⁸ dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti. saṅkhāraṃ tattha padahati. yassa panassa²⁹ dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti. upekkhaṃ tattha bhāveti. tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti. evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti. tassa tassa dukkhanidānassa ajjupekkhato upekkhaṃ bhāvayato virāgo hoti. evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti.

50. seyyathāpi bhikkhave puriso itthiyā sāratto paṭibaddhacitto tibbacchando tибbāpekkho³⁰. so taṃ itthiṃ passeyya aññaṇa purisena saddhiṃ santiṭṭha-

²⁶anadhimucchite - pts. ■

²⁷upekkhaṃ - pts. ■

²⁸yassa hi khopanassa - sīmu, yassa khavāssa- pts. ■

²⁹yassa hi khavāssa - sīmu. ■

³⁰tibbāpekkho - pts. ■

belong to a bad social class, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, then certainly, O bhikkhus, the Niganthas strive badly in this life, in that at present, they feel such painful, piercing, sharp feelings.

48. If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by what was done in the past, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god's creation, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by a god's creation, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by a chance encounter, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by social class, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by striving in this life, the Niganthas are

tiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ. taṃ kiṃ maññatha bhikkhave, api nu tassa purisassa amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyumuṃ sokaparidevadukkhadomanassupāyāsāti.

51. evaṃ bhante.

52. taṃ kissa hetu?

53. asu hi³¹ bhante, puriso amussā itthiyā sāratto paṭibaddhacitto tibbacchando tikkāpekkho. tasmā taṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjeyyumuṃ sokaparidevadukkhadomanassupāyāsāti.

54. atha kho bhikkhave, tassa purisassa evamassa: ahaṃ kho amussā itthiyā sāratto paṭibaddhacitto tibbacchando tikkāpekkho. tassa me amuṃ itthiṃ disvā aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ uppajjanti sokaparidevadukkhadomanassupāyāsā. yannūnāhaṃ so me amussā itthiyā chandarāgo taṃ pajaheyya'nti. so yo amussā itthiyā chandarāgo taṃ pajaheyya, so taṃ itthiṃ passeyya aparena samayena aññena purisena saddhiṃ santiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ. taṃ kiṃ maññatha bhikkhave api nu tassa purisassa amuṃ itthiṃ disvā aññena purisena saddhiṃ

³¹ amuhi - pts. ■

to be censured. Thus being the doctrine of the Niganthas, O bhikkhus, these are the ten grounds for criticism in accordance with the Dhamma. Thus, O bhikkhus, their exertion is fruitless, their striving is fruitless.

49. But how, O bhikkhus, is exertion fruitful, how is striving fruitful? Here O bhikkhus, a bhikkhu most certainly does not cause to be an occasion of pain for himself when the occasion has not come to be, yet he does not forsake the pleasure that accords with the Dhamma, but he is not infatuated with that pleasure therein. He wisely understands thus: “[When] willfully striving, this source of suffering for me fades away due to the willful striving. But [when] looking on with equanimity, this source of suffering for me fades away due to the looking on with equanimity. So indeed for him [wherein] a source of suffering fades away due to willful striving, therein he willfully strives. [Wherein] a source of suffering fades away due to the looking on with equanimity, therein he develops equanimity.” Willfully striving, whichever source of suffering fades away due to the willful striving, that fades away. Thus, that suffering is worn away. Looking on with equanimity, whichever source of suffering fades away due to looking on with equanimity, that fades away. Thus, that suffering is worn away.

50. Suppose, O bhikkhus, a man was in love with a woman with his mind bound to her, infatuated, with intense desire, with intense want. He might see that

santiṭṭhantim sallapantim sañjagghantim saṃhasantim
upapajjeyyum sokaparidevadukkhadomanassupāyā-
sāti.

55. no hetam bhante.

56. tam kissa hetu?

57. asu hi bhante, puriso amussā itthiyā vītarāgo, ta-
smā tam itthim disvā aññena purisena saddhim santiṭ-
ṭhantim sallapantim sañjagghantim saṃhasantim na
upapajjeyyum sokaparidevadukkhadomanassupāyāsāti.

58. evameva kho bhikkhave, bhikkhu na heva³² anad-
dhabhūtam attānam dukkhena addhabhāveti, dham-
mikañca sukham na pariccejati, tasmiñca sukhe ana-
dhimucchito hoti. so evam pajānāti: 'imassa kho me
dukkhanidānassa saṅkhāram padahato saṅkhārappa-
dhānā virāgo hoti. imassa pana me dukkhanidānassa
ajjhupekkhato upekkham bhāvayato virāgo hoti'ti. so
yassa khvāssa dukkhanidānassa saṅkhāram padahato
saṅkhārappadhānā virāgo hoti. saṅkhāram tattha pa-
dahati. yassa panassa dukkhanidānassa ajjhupekkhato
upekkham bhāvayato virāgo hoti. upekkham tattha
bhāveti. tassa tassa dukkhanidānassa saṅkhāram pa-
dahato saṅkhārappadhānā virāgo hoti. evampissa tam
dukkham nijjinṇam hoti. tassa tassa dukkhanidānassa

³²bhikkhave naheva - pts. ■

woman with another man, standing together, chatting, joking and laughing. So what do you think, O bhikkhus? “Would there arise sorrow, lamentation, physical suffering, mental suffering and despair in such a man having seen that woman with another man, standing together, chatting, joking and laughing?”

51. Yes Bhante.

52. What is the reason for that?

53. “Because, O Bhante, such a man is in love with that woman with his mind bound to her, infatuated, with intense desire, with intense want. Therefore having seen that woman with another man, standing together, chatting, joking and laughing, sorrow, lamentation, physical suffering, mental suffering and despair would arise in him.”

54. Then, O bhikkhus, it would occur to that man thus: “I am in love with such a woman with my mind bound to her, infatuated, with intense desire, with intense want. For me having seen that woman with another man, standing together, chatting, joking and laughing, sorrow, lamentation, physical suffering, mental suffering and despair arise in me. What if I were to abandon my lustful desire for such a woman.” He would abandon his lustful desire for that woman. On a later occasion

ajjhupekkhato upekkham bhāvayato virāgo hoti. evampissa taṃ dukkham³³ nijjiṇṇam hoti. evampi bhikkhave saphalo upakkamo hoti, saphalam padhānam.

59. puna ca param bhikkhave bhikkhu iti paṭisañcikkhati: 'yathāsukham kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti. dukkhāya pana me attānam padahato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti yannūnāham dukkhāya attānam padaheyya'nti. so dukkhāya attānam padahati. tassa dukkhāya attānam padahato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. so na aparena samayena dukkhāya attānam padahati. taṃ kissa hetu: yassa hi so bhikkhave, bhikkhu atthāya dukkhāya attānam padaheyya, svāssa attho abhinipphanno hoti. tasmā na aparena samayena dukkhāya attānam padahati.

60. seyyathāpi bhikkhave, usukāro tejanam dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyam. yato kho bhikkhave, usukārassa tejanam dvīsu alātesu ātāpitam hoti paritāpitam hoti ujum kataṃ hoti kammaniyam. na so taṃ aparena samayena usukāro tejanam dvīsu alātesu ātāpeti ujum karoti kammaniyam. taṃ kissa hetu: yassa hi so bhikkhave, atthāya usukāro tejanam dvīsu alātesu ātāpeyya paritāpeyya ujum kareyya kammaniyam. svāssa attho abhinipphanno hoti. tasmā na aparena samayena usukāro tejanam dvīsu

³³evampissa dukkham - pts. ■

he might see that woman with another man, standing together, chatting, joking and laughing. So what do you think, O bhikkhus? “Would there arise sorrow, lamentation, physical suffering, mental suffering and despair in such a man having seen that woman with another man, standing together, chatting, joking and laughing?”

55. Certainly not, Bhante.

56. What is the reason for that?

57. “Because, O Bhante, such a man is free from lust for that woman. Therefore having seen that woman with another man, standing together, chatting, joking and laughing, sorrow, lamentation, physical suffering, mental suffering and despair would not arise in him.”

58. So too, O bhikkhus, a bhikkhu most certainly does not cause to be an occasion of pain for himself when the occasion has not come to be, yet he does not forsake the pleasure that accords with the Dhamma, but he is not infatuated with that pleasure therein. He wisely understands thus: “[When] willfully striving, this source of suffering for me fades away due to the willful striving. But [when] looking on with equanimity, this source of suffering for me fades away due to the looking on with equanimity. So indeed for him [wherein] a source of suffering fades away due to willful striving, therein he

alātesu ātāpeti paritāpeti ujum karoti kammaniyam.

61. evameva kho bhikkhave, bhikkhu iti paṭisañcikkhati: 'yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti yannūnāhaṃ dukkhāya attānaṃ padaheyya'nti. so dukkhāya attānaṃ padahati. tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti so na aparena samayena dukkhāya attānaṃ padahati. taṃ kissa hetu: yassa hi so bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya. svāssa attho abhinipphanno hoti. tasmā na aparena samayena dukkhāya attānaṃ padahati. evampi bhikkhave, saphalo upakamo hoti saphalaṃ padhānaṃ.

62. punacaparaṃ bhikkhave, idha tathāgato loka upajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti. so dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto, so taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. so tena saddhāpaṭilābhena samannāgato iti paṭisañ-

willfully strives. [Wherein] a source of suffering fades away due to the looking on with equanimity, therein he develops equanimity.” Willfully striving, whichever source of suffering fades away due to the willful striving, that fades away. Thus, that suffering is worn away. Looking on with equanimity, whichever source of suffering fades away due to looking on with equanimity, that fades away. Thus, that suffering is worn away. Thus that exertion is fruitful, that striving is fruitful.

59. Furthermore, O bhikkhus, a bhikkhu considers thus: “As I dwell according to my pleasure, unwholesome dhammas increase and wholesome dhammas diminish. However, when I engage myself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. What if I were to engage myself in painful striving?” He engages himself in painful striving. For him engaging himself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. He, on a later occasion, no longer engages himself in painful striving. What is the reason for that? Because, O bhikkhus, the benefit for which that bhikkhu would engage himself in painful striving has been accomplished. Therefore on a later occasion, he no longer engages himself in painful striving.

60. Just as, O bhikkhus, an arrowsmith would heat and scorch an arrow shaft between two flames, making it straight and workable. Once, O bhikkhus, the arrow-

cikkhati: 'sambādho gharāvāso rajāpatho abbhokāso pabbajjā, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikkhitaṃ brahmacariyaṃ carituṃ. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya'nti. so aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

63. so evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājjivasamāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihiṭasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinna-pāṭikaṅkhī athenena sucibhūtena attanā viharati. abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā. musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto pacca-yiko avisaṃvādako lokassa. pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitaṇaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitaṃ hoti. pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā neḷā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā, tathārū-

smith has heated and scorched the arrow shaft between the two flames and made it straight and workable, on a later occasion, the arrowsmith no longer heats and scorches the arrow shaft between the two flames to make it straight and workable. What is the reason for that? Because, O bhikkhus, the benefit for which that arrowsmith heated and scorched the arrow shaft between the two flames to make it straight and workable has been accomplished. Therefore on a later occasion, the arrowsmith no longer heats and scorches the arrow shaft between the two flames to make it straight and workable.

61. So too, O bhikkhus, a bhikkhu considers thus: “As I dwell according to my pleasure, unwholesome dhammas increase and wholesome dhammas diminish. However, when I engage myself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. What if I were to engage myself in painful striving?” He engages himself in painful striving. For him engaging himself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. He, on a later occasion, no longer engages himself in painful striving. What is the reason for that? Because, O bhikkhus, the benefit for which that bhikkhu would engage himself in painful striving has been accomplished. Therefore on a later occasion, he no longer engages himself in painful striving. Thus too, that suffering is worn away. Thus that exertion is fruitful, that striving is fruitful.

piṃ vācaṃ bhāsītā hoti. samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī vinayavādī nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitam.

64. so bījagāmaabhūtagāmasamārambhā paṭivirato hoti. ekabhattiko hoti rattūparato virato vikālabhojanā. nacagītavāditavisūkadassanā paṭivirato hoti. mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti. uccāsayanamahāsayanā paṭivirato hoti. jātarūparajatapaṭiggahaṇā paṭivirato hoti. āmakadhañṇapaṭiggahaṇā paṭivirato hoti. āmakamaṃsapaṭiggahaṇā paṭivirato hoti. itthikumārikā³⁴ paṭiggahaṇā paṭivirato hoti. dāsīdāsapaṭiggahaṇā paṭivirato hoti. ajēlakapaṭiggahaṇā paṭivirato hoti. kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. hatthigavāssavaḷavā³⁵ paṭiggahaṇā paṭivirato hoti. khattavattthupaṭiggahaṇā paṭivirato hoti. dūteyyapahinagamanānuyogā paṭivirato hoti. kayavikkayā paṭivirato hoti. tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti. ukkoṭanavañcananikatisāciyogā paṭivirato hoti. chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

65. so santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. so yena yeneva pakkamati samādāyeva pakkamati seyyathāpi nāma pakkhi sakuṇo yena yeneva ḍeti sapattabhārova ḍeti. evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīva-

³⁴itthikumārika - sīmu,machasaṃ.

³⁵gavāssavaḷava - sīmu,machasaṃ.

62. Furthermore O bhikkhus, here, a Tathagata arises in the world, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of the worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious. Having realized this world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, he causes to make it known. He teaches the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. A head of household or head of household's son or someone born in some other good family hears that Dhamma. Having heard that Dhamma, he gains faith in the Tathagata. Being endowed with the gaining of faith, he considers thus: "Home life is an obstruction, the domain of dust; the going forth is as wide open as space. To live the life of purity flawlessly, entirely complete, entirely pure, is not easily done living at home. What if, having shaved off hair and beard, having put on the yellow robe, I go forth from the home [life] into homelessness?" On a later occasion, having abandoned a small or a large amount of wealth, having abandoned a small or a large circle of relatives, having shaved off hair and beard, having put on the yellow robe, he goes forth from the home [life] into homelessness.

rena kucchiparihārikena piṇḍapātena. so yena yeneva pakkamati samādāyeva pakkamati. so iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

66. so cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati cakkhundriyaṃ cakkhundriye saṃvaram āpajjati. sotena saddaṃ sutvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam sotindriyaṃ asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati sotindriyaṃ sotindriye saṃvaram āpajjati. ghānena gandhaṃ ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam ghānindriyaṃ asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati ghānindriyaṃ ghānindriye saṃvaram āpajjati. jivhāya rasaṃ sâyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam jivhindriyaṃ asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati jivhindriyaṃ jivhindriye saṃvaram āpajjati. kāyena phoṭṭhabbaṃ phusitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam kāyindriyaṃ asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭi-

63. Being one who has gone forth thus, having undertaken the bhikkhu's training and lifestyle, having abandoned the killing of living beings, he abstains from the killing of living beings. Having buried the rod, having buried the sword, he dwells conscientious, with kindness and sympathy, compassionate for the welfare for all living beings. Having abandoned the taking of what is not given, he abstains from taking what is not given, accepting what is given, expecting what is given. By not thieving, he dwells having become pure himself. Having abandoned unchastity, he is a celibate one, living apart, abstaining from sexual intercourse, the villager's habit. Having abandoned false speech, he abstains from false speech. He speaks the truth. He is dependable, reliable, trustworthy, not a deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech. Having heard from here, he does not tell there to divide these [from those], or having heard from there, he does not tell here to divide those [from these]. Thus is he, a reconciler of the divided, a bestower of togetherness. He delights in harmony, is delighted with harmony, rejoices in harmony, utters speech that creates harmony. Having abandoned harsh speech, he abstains from harsh speech. That speech which is gentle, pleasant to the ear, endearing, heartwarming, polite, pleasing to many, agreeable to many, that form of speech he utters. Having abandoned senseless prattle, he abstains from senseless prattle. He speaks at the proper time, [speech that is] truthful, meaningful, in accordance with the Dhamma, in accordance with the Vinaya, speech worth treasuring, at the proper

pajjati rakkhati kāyindriyaṃ tāyindriye saṃvaram āpajjati. manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ. tassa saṃvarāya paṭipajjati rakkhati manindriyaṃ manindriye saṃvaram āpajjati. so iminā ariyena indriyasamvarena samannāgato ajjhantaṃ abyāsekasukhaṃ paṭisaṃvedeti.

67. so abhikkante paṭikkante sampajānakārī hoti ālo-kite vilokite sampajānakārī hoti. sammiñjite³⁶ pasā-rite sampajānakārī hoti. saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti. asite pīte khāyite sāyite sampajānakārī hoti. uccārapassāvakamme sampajānakārī hoti. gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti. so iminā ca ariyena sīlakkhandhena samannāgato imāya ca ariyāya santuṭṭhiyā samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajaññaṇa samannāgato vivittaṃ senāsaṇaṃ bhajati araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ.

68. so pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. so abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati. abhijjhāya cittaṃ parisodheti. byāpādapadosaṃ pahāya abyāpannacitto

³⁶samiñjite - machasaṃ. ■

time he utters speech that is reasonable, speech worth remembering, speech connected with profit.

64. He abstains from injuring seed life and vegetation. He eats his meal in one sitting, refraining from eating in the evening, abstaining from eating outside the proper time. He abstains from dancing, singing, music and watching shows. He abstains from the establishment of wearing adornments and decorations with garlands, fragrances and ointments. He abstains from high and large beds and seats. He abstains from accepting gold and silver. He abstains from accepting uncooked grains. He abstains from accepting uncooked meat. He abstains from accepting women and girls. He abstains from accepting male and female slaves. He abstains from accepting goat and sheep. He abstains from accepting chicken and pigs. He abstains from the acquisition of elephants, cows, horses and mares. He abstains from the acquisition of fields and lands. He abstains from the practice of going on errands and going as a messenger. He abstains from buying and selling. He abstains from dealing in false weighing, dealing in fake metals, dealing in false measures, bribery, cheating and fraud. He abstains from the crooked ways of slaughtering, imprisoning, execution and robbery. He abstains from plunder and violence.

65. He is contented with his robes to sustain his body and alms food to sustain his stomach. Wherever he goes, he goes having taken just these. Indeed just as a bird with

viharati sabbapāṇabhūtahitānukampī byāpādapadosā cittaṃ parisodheti. thīnamiddhaṃ pahāya vigatathīnamiddho viharati ālokasaññī sato sampajāno thīnamiddhā cittaṃ parisodheti. uddhaccakukkuccaṃ pahāya anuddhato viharati. ajjhattaṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti. vicikicchāṃ pahāya tiṇṇavicikicchho viharati akathaṅkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

69. so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. evampi bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

70. punacaparaṃ bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā, ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. evampi bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

71. punacaparaṃ bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti. yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī'ti taṃ tatiyaṃ jhānaṃ upasampajja viharati. evampi bhikkhave saphalo upakkamo hoti saphalaṃ padhānaṃ.

wings wherever it flies, flies with its wings as its only burden, So too, a bhikkhu is contented with his robes to sustain his body and alms food to sustain his stomach. Wherever he goes, he goes having taken just these. Endowed with this noble stock of virtue, he experiences pleasure of blamelessness internally.

66. Having seen a form with the eye, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this eye faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the eye faculty, he undertakes restraint of the eye faculty. Having heard a sound with the ear, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this ear faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the ear faculty, he undertakes restraint of the ear faculty. Having smelled an aroma with the nose, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this nose faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the nose faculty, he undertakes restraint of the nose faculty. Having tasted a flavor with the tongue, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this tongue faculty

72. punacaparam bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassado-manassānaṃ atthaṅgaṃ adukkhaṃ asukhaṃ upekkhāsati paṇisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. evampi bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

73. so evaṃ samāhite citte paṇisuddhe paṇiyodāte anaṅgaṇe vigatūpakkilese mudubhute kammaniye tthe āneṇjappatte pubbenivāsānussatiñāya cittaṃ abhinnaṃmeti. so anekavihiṃtaṃ pubbenivāsaṃ anussarati. seyyathidaṃ: ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo, dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsaṃpi jātiyo jātisaṃsaṃpi jātisaṃsaṃpi jātisaṃsaṃsaṃpi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe, amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhapaṭisaṃvedī evaṃāyupariyānto. so tato cuto amutra udapādiṃ. tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkhapaṭisaṃvedī evaṃāyupariyānto so tato cuto idhūpapannaṃ. iti sākāraṃ sauddesaṃ anekavihiṃtaṃ pubbe nivāsaṃ anussarati. evampi bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

74. so evaṃ samāhite citte paṇisuddhe paṇiyodāte anaṅgaṇe vigatūpakkilese mudubhute kammaniye tthe āneṇjappatte sattānaṃ cutūpapātañāya cittaṃ abhinnaṃmeti. so dibbena cakkhunā visuddhena atikkan-

unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the tongue faculty, he undertakes restraint of the tongue faculty. Having touched a tangible with the body, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this body faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the body faculty, he undertakes restraint of the body faculty. Having cognized a dhamma with the mind, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this mind faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the mind faculty, he undertakes restraint of the mind faculty. Endowed with this noble restraint of the sense faculties, he experiences unblemished pleasure internally.

67. He is a contemplative when stepping forwards, a contemplative when stepping backwards, a contemplative when looking forwards, a contemplative when looking backwards, a contemplative when bending back, a contemplative when stretching out, a contemplative when wearing his robe and carrying his outer robe and bowl. He is a contemplative when eating, drinking, chewing and tasting. He is a contemplative when urinating and defecating. He is a contemplative when going, stand-

tamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: 'ime vata bhonto sattā kāya duccharitena samannāgatā vacīduccaritena samannāgatā manoduccharitena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. te kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. ime vā pana bhonto sattā kāyasucariteta samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. te kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokaṃ upapannā'ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. evampi bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

75. so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhute kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. so idaṃ dukkhanti yathābhūtaṃ pajānāti. ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. ime āsavāti yathābhūtaṃ pajānāti. ayaṃ āsavasamudayoti yathābhūtaṃ pajānāti. ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti. ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati bhavāsavāpi cit-

ing, sitting, sleeping, being awake, speaking and being silent. Endowed with this noble stock of virtue, this noble contentment, this noble restraint of the sense faculties, and this noble mindfulness and contemplativeness, he resorts to secluded lodging in a wilderness, a root of a tree, a mountain glen, a hillside cave, a charnel ground, a lonely spot in the forest, the open air, a heap of straw.

68. After his meal, having gone back after alms gathering, he sits down having crossed his legs, having directed his body straight, having established mindfulness on the entire field of perception [internally]. Having abandoned covetousness in the world, he dwells with a mind free from covetousness. He purifies his mind of covetousness. Having abandoned ill-will and aversion, he dwells with a benevolent mind, compassionate towards all living beings. He purifies his mind from ill-will and aversion. Having abandoned sluggishness and lack of mental agility, he dwells with a mind free from sluggishness and lack of mental agility, a percipient of light, mindful and contemplative. He purifies his mind from sluggishness and lack of mental agility. Having abandoned restlessness and remorse, he dwells with a relaxed mind, with a mind internally tranquilized. He purifies his mind from restlessness and remorse. Having abandoned doubt, he dwells having crossed over doubt, free from perplexity in regard to wholesome dhammas. He purifies his mind from doubt.

taṃ vimuccati. avijjāsavāpi cittaṃ vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. "khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā'ti pajānāti. evampi kho³⁷ bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

76. evaṃvādī bhikkhave, tathāgato.³⁸ evaṃvādiṃ³⁹ bhikkhave tathāgataṃ⁴⁰ dasa sahadhammikā pāsaṃsaṭṭhānā āgacchanti: sace bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave tathāgato pubbe sukatakammakārī, yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. sace bhikkhave, sattā issaranimmāṇahetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, tathāgato bhaddakena issarena nimmito, yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. sace bhikkhave, sattā saṅgatibhāvaheṭu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, tathāgato kalyāṇasaṅgatiko, yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. sace bhikkhave, sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, tathāgato kalyāṇābhijātiko, yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. sace bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, tathāgato kalyāṇadiṭṭhadhammūpakkamo, yaṃ etarahi evarūpā sukhā vedanā vedeti.

³⁷ evaṃ kho -pts. ■

³⁸ tathāgato - simu, machasaṃ. ■

³⁹ evaṃ vādiṇaṃ - simu, machasaṃ. ■

⁴⁰ tathāgatānaṃ - simu, machasaṃ. ■

69. Having abandoned these five hindrances, defilement of the mind that weakens wisdom, quite secluded from sense-desires, secluded from unwholesome dhammas, he enters upon and abides in the happiness and pleasure born of seclusion connected with thinking and pondering, the first jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

70. Furthermore, O bhikkhus, from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due to] the absense of thinking and pondering, a bhikkhu enters upon and abides in the happiness and pleasure born of samadhi, the second jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

71. Furthermore, O bhikkhus, with detachment from happiness, a bhikkhu dwelling mindful and contemplative, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: "He is a mindful one who [looks on with] equanimity, one who dwells in pleasure." He enters upon and abides in the third jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

72. Furthermore, O bhikkhus, from the abandoning of [physical] pleasure and pain, from the disappearance of former mental pleasure and mental pain, a bhikkhu enters upon and abides in the utter purity of mindfulness

77. sace bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. no ce sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. sace bhikkhave, sattā issaranimmāṇahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. no ce sattā issaranimmāṇahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. sace bhikkhave, sattā saṅgatibhāvaheṭu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. no ce sattā saṅgatibhāvaheṭu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. sace bhikkhave, sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato, no ce sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. sace bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. no ce sattā diṭṭhadhammupakkamahetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato evaṃvādi bhikkhave tathāgato. evaṃvādiṃ bhikkhave, tathāgataṃ ime dasa sahadhammikā pāsaṃsaṭṭhānā āgacchantīti.

78. idamoca bhagavā, attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

and equanimity without pain and pleasure, the fourth jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

73. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past abodes. He recollects his manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world expansion, many aeons of world-contraction and expansion thus: “There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here.” Thus with their aspects and particulars he recollects his manifold past abodes. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

74. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to

knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus: “These worthy beings who were ill-conducted in body, speech, and mind, revilers of Noble Ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of Noble Ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.” Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

75. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the obliteration of the asavas. He understands as it has come to be: “This is suffering”; he understands as it has come to be: “This is the origin of

suffering”; he understands as it has come to be: “This is the cessation of suffering”; he understands as it has come to be: “This is the way leading to the cessation of suffering.” He understands as it has come to be: “These are the asavas”; he understands as it has come to be: “This is the origin of the asavas”; he understands as it has come to be: “This is the cessation of the asavas”; he understands as it has come to be: “This is the way leading to the cessation of the asavas.” When he knows and sees thus, his mind is liberated from the asava of sensual desire, from the asava of being, and from the asava of ignorance. When it is liberated there comes the knowledge: “It is liberated.” He understands: “Birth is obliterated, the holy life has been lived, what had to be done has been done, there is no other for thusness.” Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

76. Thus is the doctrine of the Tathagata, O bhikkhus. Thus being the doctrine of the Tathagata, O bhikkhus, there are ten grounds for praise in accordance with the Dhamma. If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, then certainly, O bhikkhus, the Tathagata has done good kamma in the past, in that at present, he feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god’s creation, then certainly, O bhikkhus, the Tathagata has been created by a good god, in that at present, he

feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, then certainly, O bhikkhus, the Tathagata has good luck, in that at present, he feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, then certainly, O bhikkhus, the Tathagata belongs to a good social class, in that at present, he feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, then certainly, O bhikkhus, the Tathagata strives well in this life, in that at present, he feels such asava-free pleasant feelings.

77. “If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by what was done in the past, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god’s creation, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by a god’s creation, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by a chance encounter, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, the

Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by social class, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by striving in this life, the Tathagata is to be praised. Thus being the doctrine of the Tathagata, O bhikkhus, these are the ten grounds for praise in accordance with the Dhamma.”

78. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One’s words.

