

0.0.1 Cook

1. Suppose, O bhikkhus, a foolish, incompetent, unskillful cook might present a king or a king's minister with various servings of curry [flavors]: with distinctly sour, also with distinctly bitter, also with distinctly pungent, also with distinctly sweet, also with spicy, also with mild, also with salty, also with unsalted.

2. O bhikkhus, that foolish, incompetent, unskillful cook does not grasp the sign of his own master: today, my master found this curry fit to delight in, or reached for this, or took much of this, or spoke in praise of this, or today my master found the distinctly sour curry fit to delight in, or reached for the distinctly sour, or took much of the distinctly sour, or spoke in praise of the dis-

sūdasuttam

seyyathāpi bhikkhave, bālo avyatto akusalo sūdo rājānaṃ vā rājamahāmattaṃ¹ vā nānaccayehi sūpehi paccupaṭṭhito assa: ambilaggehipi tittakaggehipi kaṭukaggehipi madhuraggehipi khārikehipi akhārikehipi loṇikehipi alonikehipi.

sakho so bhikkhave, bālo avyatto akusalo sūdo sakassa bhattu² nimittaṃ na uggaṇhāti: idaṃ vā me ajja bhattu sūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati, ambilaggaṃ vā me

¹rājamahāmattānaṃ - simu. ■
pts page 150 ■

²bhatta - machasaṃ, syā. ■

tinctly sour, or today my master found the distinctly bitter curry fit to delight in, or reached for the distinctly bitter, or took much of the distinctly bitter, or spoke in praise of the distinctly bitter, or today my master found the distinctly pungent curry fit to delight in, or reached for the distinctly pungent, or took much of the distinctly pungent, or spoke in praise of the distinctly pungent, or today my master found the distinctly sweet curry fit to delight in, or reached for the distinctly sweet, or took much of the distinctly sweet, or spoke in praise of the distinctly sweet, or today my master found the spicy curry fit to delight in, or reached for the spicy, or took much of the spicy, or spoke in praise of the spicy, or today my master found the mild curry fit to delight in, or reached for the mild, or took much of the mild, or spoke in praise

ajja bhattu sūpeyyaṃ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahum gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati, tittakaggaṃ vā me ajja bhattu sūpeyyaṃ ruccati, tittakaggaṃ vā abhiharati, tittakaggaṃ vā bahum gaṇhāti, tittakaggaṃ vā vaṇṇaṃ bhāsati, kaṭukaggaṃ vā me ajja bhattu sūpeyyaṃ ruccati, kaṭukaggaṃ vā abhiharati, kaṭukaggaṃ vā bahum gaṇhāti, kaṭukaggaṃ vā vaṇṇaṃ bhāsati, madhuraggaṃ vā me ajja bhattu sūpeyyaṃ ruccati, madhuraggaṃ vā abhiharati, madhuraggaṃ vā bahum gaṇhāti, madhuraggaṃ vā vaṇṇaṃ bhāsati, khā-

of the mild, or today my master found the salty curry fit to delight in, or reached for the salty, or took much of the salty, or spoke in praise of the salty, or today my master found the unsalted curry fit to delight in, or reached for the unsalted, or took much of the unsalted, or spoke in praise of the unsalted. Now, O bhikkhus, that foolish, incompetent, unskillful cook just becomes not a gainer of clothing, not a gainer of wages, not a gainer of offerings. What is the reason for that? Because, O bhikkhus, he being thus foolish, incompetent, unskillful cook, does not grasp the sign of his own master.

rikam vā me ajja
bhattu sūpeyyam
ruccati, khārikassa
vā abhiharati, khā-
rikassa vā bahum
gaṇhāti, khārikassa
vā vaṇṇam bhāsati,
akhārikam vā me
ajja bhattu sūpey-
yam ruccati, akhāri-
kassa vā abhiharati,
akhārikassa vā ba-
hum gaṇhāti, akhā-
rikassa vā vaṇṇam
bhāsati, loṇikam vā
me ajja bhattu sū-
peyyam ruccati, lo-
ṇikassa vā abhiha-
rati, loṇikassa vā
bahum gaṇhāti, lo-
ṇikassa vā vaṇṇam
bhāsati, alonikam
vā me ajja bhattu
sūpeyyam ruccati,
alonikassa vā abhi-
harati, alonikassa
vā bahum gaṇhāti,
alonikassa vā vaṇ-
ṇam bhāsati, sakho
so bhikkhave, bālo

3. It is just so, O bhikkhus, here, a certain foolish, incompetent, unskillful bhikkhu dwells in the body not perceiving in accordance with the body as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in the body as not one who perceives in accordance with the body, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in feelings not perceiving

avyatto akusalo sūdo naceva lābhī hoti: acchādanassa, na lābhī vetanassa, na lābhī abhihārānaṃ. taṃ kissa hetu: ta-thā hi so bhikkhave, bālo avyatto akusalo sūdo sakassa bhattu nimittaṃ na uggaṇhāti.

evameva kho bhikkhave, idhekacco bālo avyatto akusalo bhikkhu kāye na kāyānupassī³ viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ. tassa kāye na kāyānupassino⁴ viharato cittaṃ na samādhīyati, upakilesā na pahīyanti.

bjt page 274 ■

³kāye kāyānupassī - machasaṃ, syā. ■

⁴kāye kāyānupassino - machasaṃ, syā. ■

in accordance with feelings as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in feelings as not one who perceives in accordance with feelings, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in states of mind not perceiving in accordance with states of mind as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in states of mind as not one who perceives in accordance with states of mind, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in dhammas not perceiving in accordance with dhammas as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of

so taṃ nimittaṃ na uggaṇhāti. vedanāsu na vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa kāye na vedanānupassino viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittaṃ na uggaṇhāti. citte na cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa kāye na cittānupassino viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittaṃ na uggaṇhāti. dhammesu na dhammānupassī⁵ viharati ātāpī sampajāno satimā vi-

⁵dhammesu dhammānupassī - machasaṃ, syā. ■

him dwelling in dhammas as not one who perceives in accordance with dhammas, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. Now, O bhikkhus, that foolish, incompetent, unskillful bhikkhu just becomes not a gainer of pleasant dwelling here and now, not a gainer of mindfulness and contemplative. What is the reason for that? Because, O bhikkhus, he being thus foolish, incompetent, unskillful bhikkhu, does not grasp the sign of his own mind.

4. Suppose, O bhikkhus, a wise, accomplished, skillful cook might present a king or a king's minister with various servings of curry [flavors]: with distinctly sour, also with distinctly bitter, also with

neyya loke abhijjhā-domanassaṃ. tassa kāye na dhammānupassino⁶ viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittaṃ na uggaṇhāti. sakho so bhikkhave, bālo avyatto akusalo bhikkhu na ceva lābhī hoti diṭṭhadhammasukhavihārānaṃ⁷, na lābhī satisampajaññaṃ. taṃ kissa hetu? tathā hi so bhikkhave, bālo avyatto akusalo bhikkhu sakassa cit-tassa nimittaṃ na uggaṇhāti.

seyyathāpi bhikkhave, paṇḍito viyatto kusalo sūdo rājānaṃ

⁶dhammesu dhammānupassino - machasaṃ, syā. ■

⁷diṭṭheva dhamme sukhavihārānaṃ - machasaṃ, syā. ■
pts page 151 ■

distinctly pungent, also with distinctly sweet, also with spicy, also with mild, also with salty, also with unsalted.

5. O bhikkhus, that wise, competent, skillful cook grasps the sign of his own master: today, my master found this curry fit to delight in, or reached for this, or took much of this, or spoke in praise of this, or today my master found the distinctly sour curry fit to delight in, or reached for the distinctly sour, or took much of the distinctly sour, or spoke in praise of the distinctly sour, or today my master found the distinctly bitter curry fit to delight in, or reached for the distinctly bitter, or took much of the distinctly bitter,

vā rājamahāmattam
vā nānaccayehi sū-
pehi paccupaṭṭhito
assa: ambilaggehipi
tittakaggehipi kaṭu-
kaggehipi madhurag-
gehipi khārikehipi
akhārikehipi loṇike-
hipi aloṇikehipi.

sakho so bhikkhave,
paṇḍito viyatto ku-
salo sūdo sakassa
bhattu nimittam ug-
gaṇhāti: "idaṃ vā
me ajja bhattu sū-
peyyam ruccati, imassa
vā abhiharati, imassa
vā bahum gaṇhāti,
imassa vā vaṇṇam
bhāsati, ambilaggam
vā me ajja bhattu
sūpeyyam ruccati,
ambilaggassa vā
abhiharati, ambilag-
gassa vā bahum gaṇ-
hāti, ambilaggassa
vā vaṇṇam bhāsati,

or spoke in praise of the distinctly bitter, or today my master found the distinctly pungent curry fit to delight in, or reached for the distinctly pungent, or took much of the distinctly pungent, or spoke in praise of the distinctly pungent, or today my master found the distinctly sweet curry fit to delight in, or reached for the distinctly sweet, or took much of the distinctly sweet, or spoke in praise of the distinctly sweet, or today my master found the spicy curry fit to delight in, or reached for the spicy, or took much of the spicy, or spoke in praise of the spicy, or today my master found the mild curry fit to delight in, or reached for the mild, or took much of the mild, or spoke in praise of the mild, or today my master found the salty curry fit to delight in, or reached for the salty, or took much of the salty, or spoke in praise of the salty,

tittakaggamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, tittakaggassa vā abhiharati, tittakaggassa vā bahumaṃ gaṇhāti, tittakaggassa vā vaṇṇaṃ bhāsati, kaṭukaggamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, kaṭukaggassa vā abhiharati, kaṭukaggassa vā bahumaṃ gaṇhāti, kaṭukaggassa vā vaṇṇaṃ bhāsati, madhuraggamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, madhuraggassa vā abhiharati, madhuraggassa vā bahumaṃ gaṇhāti, madhuraggassa vā vaṇṇaṃ bhāsati, khārikamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, khārikassa vā abhiharati, khārikassa vā bahumaṃ gaṇhāti, khārikassa

or today my master found the unsalted curry fit to delight in, or reached for the unsalted, or took much of the unsalted, or spoke in praise of the unsalted. Now, O bhikkhus, that wise, competent, skillful cook just becomes a gainer of clothing, a gainer of wages, a gainer of offerings. What is the reason for that? Because, O bhikkhus, he being thus wise, competent, skillful cook, grasps the sign of his own master.

vā vaṇṇaṃ bhāsatī,
 akhārikaṃ vā me
 ajja bhattu sūpeyyaṃ
 ruccati, akhāri-
 kassa vā abhiharati,
 akhārikassa vā ba-
 huṃ gaṇhāti, akhā-
 rikassa vā vaṇṇaṃ
 bhāsatī, loṇikaṃ vā
 me ajja bhattu sū-
 peyyaṃ ruccati, loṇi-
 kassa vā abhiharati,
 loṇikassa vā bahuṃ
 gaṇhāti, loṇikassa
 vā vaṇṇaṃ bhāsatī,
 aloṇikaṃ vā me ajja
 bhattu sūpeyyaṃ
 ruccati, aloṇikassa
 vā abhiharati, alo-
 ṇikassa vā bahuṃ
 gaṇhāti, aloṇikassa
 vā vaṇṇaṃ bhāsatīti,
 sakho so bhikkhave,
 paṇḍito vyatto ku-
 salo sūdo sakassa
 bhattu nimittaṃ ug-
 gaṇhāti.

pts page 152 ■

6. It is just so, O bhikkhus,

here, a certain wise, competent, skillful bhikkhu dwells in the body perceiving in accordance with the body as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in the body as one who perceives in accordance with the body, the mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in feelings perceiving in accordance with feelings as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in feelings as one who perceives in accordance with feelings, the mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in states of mind perceiving in accordance with states of mind as an ardent, contemplative and mindful one having put away worldly

evameva kho bhikkhave, idhekacco paṇḍito viyatto kusalo bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa kāye kāyānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa vedanāsu vedanānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa citte cit-

covetousness and longing. Of him dwelling in states of mind as one who perceives in accordance with states of mind, the mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in dhammas perceiving in accordance with dhammas as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in dhammas as one who perceives in accordance with dhammas, the mind attains samadhi, the defilements are abandoned, he grasps that sign. Now, O bhikkhus, that wise, competent, skillful bhikkhu just becomes a gainer of pleasant dwelling here and now, a gainer of mindfulness and contemplative. What is the reason for that? Because, O bhikkhus, he being thus wise, competent, skillful bhikkhu, grasps the sign of his own mind.

tānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. tassa dhammesu dhammānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. sakho so bhikkhave, paṇḍito viyatto kusalo bhikkhu lābhī ceva hoti diṭṭhadhammasukhavihārānaṃ, lābhī hoti satisampajaññaṃ. taṃ kissa hetu: tathā hi so bhikkhave, paṇḍito vyatto kusalo bhikkhu sakassa cittassa nimittaṃ uggaṇhā-

tīti.

