

0.0.1 Yamaka

0.0.1 yamaka suttaṃ

1. Thus was heard by me. At one time the venerable Sariputta was dwelling in Savatthi at Jeta's Grove, Anathapindika's Park.

evaṃ me suttaṃ ekaṃ samayaṃ āyasmā sārīputto sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

2. At that time, such a form of evil entrenchment in view had arisen for a bhikkhu named Yamaka thus: "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

tena kho pana samayena yamakassa nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti tathāhaṃ bhagavatā dhammaṃ, desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchijjati vinassati na hoti parammaraṇā'ti.

3. Many bhikkhus heard, apparently, such a form of evil entrenchment in view has arisen for a bhikkhu named Yamaka thus: "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

assosum kho sambahulā bhikkhu yamakassa kira nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhū kāyassa bheda ucchijjati vinassati na hoti parammaraṇā"ti.

4. So then, by which way [led to] the venerable Yamaka, by that way those bhikkhus approached. Having approached the venerable Yamaka, they exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, they sat down to one side. Having sat down to one side, those bhikkhus said this to the venerable Yamaka: "Is it true as reported, for you O friend Yamaka, such a form of evil entrenchment in view has arisen thus: "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.""

atha kho te bhikkhu yenāyasmā yamako tenupasaṃkamimsu. upasaṃkamitvā āyasmatā yamakena sadhim sammodimsu sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ yamakaṃ etadavocuṃ: "saccaṃ kira te āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati na hoti parammaraṇā, ti.

5. Yes, O friends. “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

evaṃ kho'haṃ¹ āvuso bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati na hoti parammaraṇā'ti.

6. Do not say so, O friend Yamaka, to misrepresent the Auspicious One. Indeed, the misrepresentation of the Auspicious One is not good. The Auspicious One would certainly not say thus: “From the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

mā āvuso yamaka evaṃ avaca, bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ², na hi bhagavā evaṃ vadeyya: "khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati na hoti parammaraṇā"ti.

7. Even [while] those bhikkhus were saying thus, the venerable Yamaka still obstinately adhered to [and] expressed that same evil entrenchment in view: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas

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¹evaṃ khvāhaṃ - syā, machasaṃ. ■

²abbhāvikkhānaṃ - machasaṃ. ■

destroyed becomes annihilated and destroyed and does not exist after death.”

evampi kho āyasmā yamako tehi bhikkhūhi vuccamāno tatheva taṃ pāpakaṃ diṭṭhagataṃ thāmasā parāmassa³ abhinivissa vocharati "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchijjati vinassati na hoti parammaraṇā'ti. "

8. Since those bhikkhus were unable to detach the venerable Yamaka from this evil entrenchment in view, so then, having risen up from their seats, by which way [led to] the venerable Sariputta, by that way they approached. Having approached, they said this to the venerable Sariputta. O friend Sariputta, an evil entrenchment in view has arisen for the bhikkhu named Yamaka thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.” “[It would be] good, [if] the venerable Sariputta [would] approach the bhikkhu Yamaka, out of compassion.” The venerable Sariputta consented by silence.

yato kho te bhikkhū nāsakkhiṃsu. āyasmantaṃ yamakaṃ etasmā pāpakā diṭṭhigatā vivecetum. atha kho te bhikkhū uṭṭhāyāsanaṃ yenāyasmā sārīputto tenupa-sāṅkamīsu, upasāṅkamitvā āyasmantaṃ sārīputtaṃ

³parāmāsā - machasaṃ. ■

etadavocum: yamakassa nāma āvuso sārīputta, bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: "tathā'haṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchiṇṇati vinassati na hoti parammaraṇā'ti. sādāyasmā sārīputto yena yamako bhikkhu tenupasaṅkamatu anukampaṃ upādāyā'ti. adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

9. Then in the evening time, the venerable Sariputta emerged from seclusion. [Then] by which way [led to] the venerable Yamaka, by that way he approached. Having approached the venerable Yamaka, they exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the venerable Sariputta said this to the venerable Yamaka: Is it true as reported, for you O friend Yamaka, such a form of evil entrenchment in view has arisen thus? "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

atha kho āyasmā sārīputto sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā yamako tenupasaṅkami, upasaṅkamitvā āyasmatā yamakena saddhiṃ sammodi sammodanīyam kathaṃ sārāṇīyam vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ yamakaṃ etadavoca: saccaṃ kira te āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ?

tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinasati na hoti parammaraṇā"ti.

10. But of course, friend. “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

evañca kho haṃ āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi: "yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati na hoti parammaraṇā"ti.

11. “So what do you think, O friend Yamaka? Is form permanent or impermanent?” Impermanent, O friend.

"taṃ kiṃ maññasi? āvuso, yamaka "rūpa niccaṃ vā aniccaṃ vā"ti aniccaṃ āvuso.

12. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

13. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is

mine, this I am, this is myself?" Certainly not, O friend.

yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kal-
lannu taṃ samanupassituṃ "etaṃ mama esohamasmi,
eso me attā"ti? no hetam āvuso.

14. "Is feeling permanent or impermanent?" Imperma-
nent, O friend.

vedanā niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

15. "But that which is impermanent, is that suffering
or happiness? Suffering, O friend."

yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? duk-
khaṃ āvuso.

16. "But that which is impermanent, suffering, and
liable to change, is that proper to recognize [as] "This is
mine, this I am, this is myself?" Certainly not, O friend.

yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kal-
lannu taṃ samanupassituṃ "etaṃ mama esohamasmi,
eso me attā"ti? no hetam āvuso.

17. "Is perception permanent or impermanent?" Imper-
manent, O friend.

saññā niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

18. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

19. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kal-lannu taṃ samanupassituṃ "etaṃ mama esohamasmi, eso me attā"ti? no he taṃ āvuso.

20. “Are sankharas permanent or impermanent?” Impermanent, O friend.

saṃkhārā niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

21. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

22. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kal-
lannu taṃ samanupassituṃ "etaṃ mama esohamasmi,
eso me attā"ti? no hetāṃ āvuso.

23. “Is consciousness permanent or impermanent?” Im-
permanent, O friend.

viññāṇaṃ niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

24. “But that which is impermanent, is that suffering
or happiness? Suffering, O friend.”

yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? duk-
khaṃ āvuso.

25. “But that which is impermanent, suffering, and
liable to change, is that proper to recognize [as] “This is
mine, this I am, this is myself?” Certainly not, O friend.

yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kal-
lannu taṃ samanupassituṃ "etaṃ mama esohamasmi,
eso me attā"ti? no hetāṃ āvuso.

26. Therefore, O friend Yamaka, whichever form, whether
of the past, future or present, internal or external, gross
or subtle, inferior or superior, that which is far or near,
all forms, this should be seen with right wisdom as it has
come to be thus: “Not this is mine, not this I am, not
this is myself.” Whichever feeling, whether of the past,

future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all feelings, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever perception, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all perceptions, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever sankharas, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all sankharas, these should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever consciousness, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all consciousnesses, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.”

tasmātiḥāvuso yamaka, yaṃ kiñci rūpaṃ atītānāga-
 tapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ
 vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre san-
 tike vā sabbhaṃ rūpaṃ "netam mama neso'hamasmi
 na me'so attā"ti. evametam yathābhūtaṃ sammap-
 paññāya daṭṭhabbaṃ. yā kāci vedanā atītānāgatapac-
 cuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā su-
 khumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike
 vā sabbhaṃ vedanaṃ: 'netam mama neso'hamasmi na

me so attā"ti, evametam yathābhūtam sammappaññāya daṭṭhabbam. yā kāci saññā atītānāgatapaccuppannam ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumam hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ saññaṃ: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtam sammappaññāya daṭṭhabbam. ye keci saṅkhārā atītānāgatapaccuppannam ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumam vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ saṅkhāraṃ: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtam sammappaññāya daṭṭhabbam. yaṃ kiñci viññāṇam atītānāgatapaccuppannam ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumam vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ viññāṇam: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtam sammappaññāya daṭṭhabbam.

27. Seeing thus, O friend Yamaka, the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, becomes alienated in forms, in feelings too he becomes alienated, in perceptions too he becomes alienated, in sankharas too he becomes alienated, in consciousness too he becomes alienated. Alienation fades away. From fading away, it liberates. In liberation, there is the knowledge: "It is liberated.". He wisely understands: "Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness."

evam passam āvuso, yamaka sutavā ariyasāvako rūpa-smimpi nibbindati vedanāyapi nibbindati saññāyapi

nibbindati saṃkhāresupi nibbindati. viññāṇasmimpi nibbindati. nibbindaṃ virajjati. virāgā vimuccati. vimuttasmiṃ vimuttamiti' ñāṇaṃ hoti. khīṇā jāti. vusitaṃ brahmacariyaṃ. kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānātīti.

28. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as form?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, 'rūpaṃ tathāgato'ti samanupassasīti? no hetam āvuso.

29. “Do you recognize the Tathagata as feeling?” Certainly not, O friend.

vedanā tathāgato'ti samanupassasīti? no hetam āvuso.

30. “Do you recognize the Tathagata as perception?” Certainly not, O friend.

saññā tathāgato'ti samanupassasīti? no hetam āvuso.

31. “Do you recognize the Tathagata as sankharas?” Certainly not, O friend.

saṃkhāre tathāgato'ti samanupassasīti? no hetam āvuso.

32. “Do you recognize the Tathagata as consciousness?”
Certainly not, O friend.

viññāṇaṃ tathāgato'ti samanupassasīti? no hetam āvuso.

33. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as in form?” Certainly not, O friend. Do you recognize the Tathagata as apart from form?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, rūpasmiṃ "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra rūpā tathāgatoti samanupassasīti? no hetam āvuso.

34. “Do you recognize the Tathagata as in feeling?” Certainly not, O friend. Do you recognize the Tathagata as apart from feeling?” Certainly not, O friend.

vedanāya "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra vedanāya tathāgato'ti samanupassasīti? no hetam āvuso.

35. “Do you recognize the Tathagata as in perception?” Certainly not, O friend. Do you recognize the Tathagata as apart from perception?” Certainly not, O friend.

saññāya "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra saññāya tathāgato'ti samanupassasīti? no hetam āvuso.

36. “Do you recognize the Tathagata as in sankharas?” Certainly not, O friend. Do you recognize the Tathagata as apart from sankharas?” Certainly not, O friend.

samkhāresu "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra samkhāresu tathāgato'ti samanupassasīti? no hetam āvuso.

37. “Do you recognize the Tathagata as in consciousness?” Certainly not, O friend. Do you recognize the Tathagata as apart from consciousness?” Certainly not, O friend.

viññāṇasmim rūpasmiṃ "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra viññāṇasmim tathāgato'ti samanupassasīti? no hetam āvuso.

38. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as form, feeling, perception, sankharas, and consciousness?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, rūpaṃ vedanāṃ saññāṃ sankhāre viññāṇaṃ tathāgatoti samanupassasī"ti? "No hetam, āvuso".

39. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as without form, without feeling, without perception, without sankharas, and without consciousness?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, ayaṃ so arūpī ave-
dano asaṅñi asaṃkhāro aviññāṇo tathāgatoti saman-
passīti. no hetam āvuso.

40. But here, O friend Yamaka, [given that] from truth and fact, the Tathagata is not being affirmed by you even in this very life, is it proper for you to declare thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death?” “Formerly, O friend Sariputta, as a fool, that evil entrenchment in view came to be for me. But now, having heard this Dhamma exposition of the venerable Sariputta, for me that evil entrenchment in view has been abandoned, and the breakthrough to the Dhamma has been made by me.”

ettha ca te āvuso yamaka diṭṭheva dhamme saccato thetato⁴ tathāgate anupalabbhiyamāne⁵ kallaṃ nu te taṃ veyyākaraṇaṃ "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati na hoti parammaraṇā'ti? ahu kho me taṃ āvuso sariputta, pubbe aviddasuno pāpakaṃ diṭṭhigataṃ idaṅca pana me āyasmato sārīputtassa dham-
madesanaṃ sutvā tañceva ca pāpakaṃ diṭṭhigataṃ paṇiṇaṃ, dhammo ca me abhisameto'ti⁶.

⁴tathato - syā.■

⁵tathāgato anupalabbhiyamāno - machasaṃ, syā.■

⁶abhisamito - machasaṃ, syā.■

41. Then if, O friend Yamaka, they were to ask you thus: "That bhikkhu, O friend Yamaka, who is an arahant with asavas destroyed, with the breakup of the body, after death, what does he come to be? [If] you were asked thus, O friend Yamaka, how precisely will you answer?"

sace taṃ āvuso yamaka, evaṃ puccheyyūṃ: "yo so āvuso yamaka, bhikkhu araham khīṇāsavo so kāyassa bhedā parammaraṇā kiṃ hotiti evaṃ puṭṭho tvaṃ āvuso yamaka, kinti byākareyyasī"ti?

42. If, O friend, they were to ask me thus: "That bhikkhu, O friend Yamaka, who is an arahant with asavas destroyed, with the breakup of the body, after death, what does he come to be? Thus asked, O friend, I would answer thus: Form, O friend, is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Feeling is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Perception is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Sankharas are impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Consciousness is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Thus asked, O friend, I would answer thus.

sace maṃ āvuso evaṃ puccheyyūṃ: "yo so yamaka,

bhikkhu araham khīṇāsavo so kāyassa bhedā param-
 marañā kiṃ hoti"ti? evaṃ puṭṭho'ham āvuso, evaṃ
 byākareyyaṃ: rūpaṃ kho āvuso aniccaṃ, yadaniccaṃ
 taṃ dukkhaṃ, yaṃ dukkhaṃ taṃ niruddhaṃ, tadat-
 thagataṃ. vedanā aniccaṃ yadaniccaṃ taṃ dukkhaṃ
 yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagataṃ. saññā
 aniccaṃ yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ
 niruddhaṃ tadatthagataṃ. saṃkhāre aniccā yadanic-
 caṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ ta-
 datthagataṃ. viññāṇaṃ aniccaṃ yadaniccaṃ taṃ duk-
 khaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagatanti".
 evaṃ puṭṭho'ham āvuso, evaṃ byākareyyanti.

43. Good good, friend Yamaka. If that is so, O friend Yamaka, I will make a simile for you for this meaning to be understood even more.

sādhū sādhū āvuso yamaka, tenahāvuso yamaka, upa-
 mante karissāmi etasseva atthassa bhiyyosomattāya
 ñāṇāya.

44. Just as, O friend Yamaka, a head of household or head of household's son, wealthy, having great riches, one endowed with great wealth and protection, just for him some man might arise, one who wishes his harm, one who wishes his ruin, one who wishes for his danger, one who wishes to deprive him of life. It occurs to him thus: "This head of household or head of household's son is wealthy, having great riches, one endowed with

great wealth and protection. To forcibly deprive him of life cannot be easily done. What if, having intruded [unsuspectedly], I might deprive him of life?”. Having approached that head of household or head of household’s son, he might say thus: “I would attend on you, sir.”. Then he would attend on this head of household or head of household’s son. As an attendant, he would wait on him, getting up before him, retiring after him, obedient in his service, pleasing in his conduct, endearing in his speech.

seyyathāpi āvuso yamaka, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, so ca ārakkhasampanno tassa kocideva puriso uppajjeyya anattakāmo ahitakāmo ayogakkhemakāmo jīvitā voropetukāmo, tassa evamassa: "ayaṃ kho gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, so ca ārakkhasampanno na vyāsukaro⁷ pasayiha jīvitā voropetuṃ, yaṇṇūnāhaṃ anupakhajja jīvitā voropeyya'nti. so taṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṃkamitvā evaṃ vadeyya: "upaṭṭhaheyyaṃ taṃ bhante"ti. tameṇaṃ so gahapati vā gahapati putto vā upaṭṭhāpeyya, so upaṭṭhaheyya, pubbuṭṭhāyi pacchātīpāti kiṃkārapaṭiṣṣāvi manāpacāri piyavādi.

45. For him the head of household or head of household’s son would have faith, even befriend him. From friendship too he would truly accept and would under-

⁷”nāyaṃ sukaro - machasaṃ nahāyaṃ sukaro - syā. ■
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take trust in him. When, O friend, it occurs to the man thus: “Dismiss this head of household or head of household’s son of mine altogether.” Then having found out he has gone to a lonely place, he would deprive him of life with a sharp knife.

tassa so gahapati vā gahapatiputto vā mittato'pi naṃ saddaheyya. suhajjato 'pi naṃ saddaheyya tasmim viśāsaṃ āpajjeyya, yadā kho āvuso tassa purisassa evamassa: "saṃviśaṭṭho kho myāyaṃ gahapati vā gahapatiputto vāti. " atha naṃ rahogataṃ viditvā tiṇhena satthena jīvitā voropeyya.

46. So what do you think, O friend Yamaka? When that man, having approached the head of household or head of household’s son, had said thus: “I would attend on you, sir,” even then he was just a murderer, and yet did he not understand the murderer to be: “my murderer?” Also when he would wait on him, getting up before him, retiring after him, obedient in his service, pleasing in his conduct, endearing in his speech, even then he was just a murderer, and yet did he not understand the murderer to be: “my murderer?” Also when, for him having found out he has gone to lonely place, he deprived him of life with a sharp knife, even then he was just a murderer, and yet did he not understand the murderer to be: “my murderer?” “Yes, friend.”

taṃ kiṃ maññasi āvuso yamaka, yadā'pi so puriso amuṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṃkamitvā eva-māha: "upaṭṭhaheyyaṃ taṃ bhante, ti, tadāpi so vadhakova, vadhakañca pana santaṃ na aññāsi. "vadhako me"ti yadā'pi so upaṭṭhāti pubbuṭṭhāyi pacchā-nipāti kiṃkārapaṭissāvī manānapacāri piyavādi. tadā'pi so vadhakova, vadhakañca pana santaṃ na aññāsi. "vadhako me"ti. yadā'pi naṃ rahogataṃ viditvā tiṇhena satthena jīvitāvoropeti. tadā'pi so vadhakova, vadhakañca pana santaṃ na aññāsi "vadhako me"ti. evamā-vusoti.

47. It is just so, O friend, the one to whom the hearing [of the Dhamma] does not come to be, the puthujjana; the one who does not possess the vision of the noble ones, not well-versed, not trained in the noble ones' Dhamma; the one who does not possess the vision of the true men, not well-versed, not trained in the true men's Dhamma, recognizes form as self, or self as endowed with form, or form as in self, or self as in form.

evameva kho āvuso assutavā puthujjano ariyānaṃ adas-sāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto, rūpaṃ attato samanupas-sati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpa-smiṃ vā attānaṃ.

48. He recognizes feeling as self, or self as endowed

with feeling, or feeling as in self, or self as in feeling.

vedanaṃ attato samanupassati, vedanāvantam vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ.

49. He recognizes perception as self, or self as endowed with perception, or perception as in self, or self as in perception.

saññaṃ attato samanupassati, saññāvantam vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ.

50. He recognizes sankharas as self, or self as endowed with sankharas, or sankharas as in self, or self as in sankharas.

saṃkhāre attato samanupassati, saṃkhāravantam vā attānaṃ, attani vā saṃkhāre, saṃkhāresu vā attānaṃ.

51. He recognizes consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

viññānaṃ attato samanupassati, viññānavantam vā attānaṃ, attani vā viññānaṃ, viññānasmiṃ vā attānaṃ.

52. He does not wisely understand as it has come to be, impermanent form as impermanent form, impermanent feeling as impermanent feeling, impermanent perception

as impermanent perception, impermanent sankharas as impermanent sankharas, impermanent consciousness as impermanent consciousness.

so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ nappajānāti, aniccaṃ vedanaṃ aniccā vedanāti yathābhūtaṃ nappajānāti, aniccaṃ saññaṃ aniccā saññāti yathābhūtaṃ nappajānāti, anicce saṃkhāre aniccā saṃkhārāti yathābhūtaṃ nappajānāti, aniccaṃ viññāṇaṃ aniccaṃ viññāṇanti yathābhūtaṃ nappajānāti.

53. He does not wisely understand as it has come to be, suffering form as suffering form, suffering feeling as suffering feeling, suffering perception as suffering perception, suffering sankharas as suffering sankharas, suffering consciousness as suffering consciousness.

dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ nappajānāti, dukkhaṃ vedanaṃ dukkhaṃ vedanāti yathābhūtaṃ nappajānāti, dukkhaṃ saññaṃ dukkhaṃ saññāti yathābhūtaṃ nappajānāti, dukkhaṃ saṃkhāre dukkhaṃ saṃkhāreti yathābhūtaṃ nappajānāti, dukkhaṃ viññāṇaṃ dukkhaṃ viññāṇanti yathābhūtaṃ nappajānāti.

54. He does not wisely understand as it has come to be, selfless form as selfless form, selfless feeling as selfless feeling, selfless perception as selfless perception, selfless

sankharas as selfless sankharas, selfless consciousness as selfless consciousness.

anattam rūpaṃ anattā⁸ rūpanti yathābhūtaṃ nappajānāti, anattam vedanaṃ anattā vedanāti yathābhūtaṃ nappajānāti, anattam saññaṃ anattā saññāyati yathābhūtaṃ nappajānāti. anatte saṃkhāre anattā saṃkhārāti yathābhūtaṃ nappajānāti, anattam viññāṇaṃ anattam viññāṇa'nti yathābhūtaṃ nappajānāti.

55. He does not wisely understand as it has come to be, conditioned form as conditioned form, conditioned feeling as conditioned feeling, conditioned perception as conditioned perception, conditioned sankharas as conditioned sankharas, conditioned consciousness as conditioned consciousness.

saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ nappajānāti, saṃkhataṃ vedanaṃ saṃkhataṃ vedanāti yathābhūtaṃ nappajānāti, saṃkhataṃ saññaṃ saṃkhataṃ saññāyati yathābhūtaṃ nappajānāti. saṃkhate saṃkhāre saṃkhataṃ saṃkhārāti yathābhūtaṃ nappajānāti, saṃkhataṃ viññāṇaṃ saṃkhataṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

56. He does not wisely understand as it has come to be, murderous form as murderous form, murderous feeling as murderous feeling, murderous perception as mur-

⁸anattam - sīmu. ■

derous perception, murderous sankharas as murderous sankharas, murderous consciousness as murderous consciousness.

vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ nappajānāti, vadhakaṃ vedanaṃ vadhakā vedanāti yathābhūtaṃ nappajānāti, vadhakaṃ saññaṃ vadhakā saññāyati yathābhūtaṃ nappajānāti. vadhake saṃkhāre saṃkhataṃ saṃkhārāti yathābhūtaṃ nappajānāti, vadhakaṃ viññāṇaṃ vadhakaṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

57. He becomes engaged in form, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in feeling, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in perception, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in sankharas, appropriates them, takes a stand upon them as: “myself.” He becomes engaged in consciousness, appropriates it, takes a stand upon it as: “myself.” These five stocks of appropriation, of which he becomes engaged in and appropriates, lead to his harm and suffering for a long time.

so rūpaṃ upeti upādiyati adhiṭṭhāti 'attā me'ti, vedanaṃ upeti upādiyati adhiṭṭhāti 'attāmeti' saññaṃ upeti upādiyati adhiṭṭhāti 'attāmeti' saṃkhāre upeti upādiyati adhiṭṭhāti 'attāmeti' viññāṇaṃ upeti upādiyati adhiṭ-

ṭhāti 'attā me'ti, tassime pañcupādākakkhandhā upetā
upādinna dīgharattaṃ ahitāya dukkhāya paṃvattanti.

58. But, O friend, the one to whom the hearing [of the Dhamma] comes to be, the noble disciple; the one who possesses the vision of the noble ones, well-versed, trained in the noble ones' Dhamma; the one who possesses the vision of the true men, well-versed, trained in the true men's Dhamma, does not recognize form as self, or self as endowed with form, or form as in self, or self as in form.

sutavā ca kho āvuso ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisaṇaṃ dassāvī sappurisaḍḍhammassa kovido sappurisaḍḍhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ. na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ.

59. He does not recognize feeling as self, or self as endowed with feeling, or feeling as in self, or self as in feeling.

na vedanā attato samanupassati, na vedanāvantaṃ vā attānaṃ, na attani vā vedanaṃ, na vedanāsmiṃ vā attānaṃ.

60. He does not recognize perception as self, or self as endowed with perception, or perception as in self, or self

as in perception.

na saññā attato samanupassati, na saññāṇavantam vā attānaṃ, na attani vā saññānaṃ, na saññānaṃ vā attānaṃ.

61. He does not recognize sankharas as self, or self as endowed with sankharas, or sankharas as in self, or self as in sankharas.

na saṃkhare attato samanupassati, na saṃkhārāvantam vā attānaṃ, na attani vā saṃkhārānaṃ, na saṃkhārānaṃ vā attānaṃ.

62. He does not recognize consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

na viññānaṃ attato samanupassati, na viññāṇavantam vā attānaṃ, na attani vā viññānaṃ, na viññānaṃ vā attānaṃ.

62. He wisely understands as it has come to be, impermanent form as impermanent form, impermanent feeling as impermanent feeling, impermanent perception as impermanent perception, impermanent sankharas as impermanent sankharas, impermanent consciousness as impermanent consciousness.

so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pa-

jānāti aniccaṃ vedanaṃ so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ saññā so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ saṃkhāre so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ viññāṇaṃ aniccaṃ viññāṇanti yathābhūtaṃ pajānāti.

63. He understands as it has come to be, suffering form as suffering form, suffering feeling as suffering feeling, suffering perception as suffering perception, suffering sankharas as suffering sankharas, suffering consciousness as suffering consciousness.

dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ vedanaṃ so dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ saññā so dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ saṃkhāre so dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ viññāṇaṃ dukkhaṃ viññāṇanti yathābhūtaṃ pajānāti.

64. He wisely understands as it has come to be, selfless form as selfless form, selfless feeling as selfless feeling, selfless perception as selfless perception, selfless sankharas as selfless sankharas, selfless consciousness as selfless consciousness.

anattaṃ rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti

anattaṃ vedanaṃ so anattā rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti anattā saññā so anattā rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti anattaṃ saṃkhāre so anattā rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti anattā viññāṇaṃ anattaṃ viññāṇanti yathābhūtaṃ pajānāti.

65. He wisely understands as it has come to be, conditioned form as conditioned form, conditioned feeling as conditioned feeling, conditioned perception as conditioned perception, conditioned sankharas as conditioned sankharas, conditioned consciousness as conditioned consciousness.

saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti saṃkhataṃ vedanaṃ so saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti saṃkhataṃ saññā so saṃkhataṃ rūpaṃ rūpanti yathābhūtaṃ pajānāti saṃkhate saṃkhāre so anattā rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti saṃkhataṃ viññāṇaṃ saṃkhataṃ viññāṇanti yathābhūtaṃ pajānāti.

66. He wisely understands as it has come to be, murderous form as murderous form, murderous feeling as murderous feeling, murderous perception as murderous perception, murderous sankharas as murderous sankharas, murderous consciousness as murderous consciousness.

vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ pa-

jānāti vadhakaṃ vedanaṃ so vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ pajānāti vadhakaṃ saññā so vadhakaṃ rūpaṃ rūpanti yathābhūtaṃ pajānāti vadhake saṃkhāre so vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ pajānāti vadhakaṃ viññāṇaṃ vadhakaṃ viññāṇanti yathābhūtaṃ pajānāti.

67. He does not become engaged in form, appropriate it, take a stand upon it as: “myself.” He does not become engaged in feeling, appropriate it, take a stand upon it as: “myself.” He does not become engaged in perception, appropriate it, take a stand upon it as: “myself.” He does not become engaged in sankharas, appropriate them, take a stand upon them as: “myself.” He does not become engaged in consciousness, appropriate it, take a stand upon it as: “myself.” These five stocks of appropriation, of which he does not become engaged in and appropriate, lead to his welfare and happiness for a long time.

so rūpaṃ na upeti, na upādiyati, na adhiṭṭhāti attā meti. vedanaṃ na upeti na upādiyati, na adhiṭṭhāti attā meti. saññā na upeti na upādiyati, na adhiṭṭhāti attā meti. saṃkhāre na upeti na upādiyati, na adhiṭṭhāti attā meti. viññāṇaṃ na upeti na upādiyati, na adhiṭṭhāti attā meti. tassime pañcupādānakkhandhā anupetā anupādinā dīgharattaṃ hitāya sukhāya saṃvattantīti.

68. “Just this comes to be, O friend Sariputta, for those

venerables who [have] such compassionate ones, well wishers, advisers, instructors as companions in the life of purity. And now having heard this Dhamma exposition of the venerable Sariputta, my mind is liberated from the asavas without appropriations.”

evametam⁹ āvuso sārīputta hoti. yesam āyasmantādisā¹⁰ sabrahmacārino anukampakā atthakāmā ovādakā anusāsakā. idañca pana me āyasmato sārīputtassa dhammadesanaṃ sutvā anupādāya āsavehi cittaṃ vimuttanti.

69. This is what the venerable Sariputta said. Delighted, the venerable Yamaka rejoiced in the venerable Sariputta’s words.

idamavoca āyasmā sārīputto. attamano āyasmā yamako āyasmato sārīputtassa bhāsitaṃ abhinandīti.

⁹ evañhetam - syā. ■

¹⁰ āyasmantānaṃ tādīsā - machasaṃ, syā. ■

