

0.0.1 Anathapindika

1. At one time Anathapindika, the head of household, was afflicted, in pain, severely ill. Then Anathapindika, the head of household, addressed a certain man: "Come you good man, by which way [leads to] the venerable Sariputta, by that way approach. Having approached, pay homage in my name [with your] head at the venerable Sariputta's feet [and say:], Anathapindika, O Bhante, the head of household, is afflicted, in pain, severely ill, he pays homage [with his] head at the venerable Sariputta's feet." Then speak thus: "[It would be] really good, O Bhante, [if] the venerable Sariputta [would] approach the house of Anathapindika, the head of household, out of compassion."

anāthapiṇḍika suttaṃ

tena kho pana samayena
anāthapiṇḍiko gahapati
ābādhiko hoti dukkhito
bālhagilāno. atha
kho anāthapiṇḍiko
gahapati aññataraṃ
purisaṃ āmantesi:
"ehi tvamaṃbho
purisa, yenāyasmā
sāriputto tenupasaṅkama,
upasaṅkamitvā mama
vacanena āyasmato
sāriputtassa pāde
sirasā vanda, "anāthapiṇḍiko
bhante, gahapati
ābādhiko hoti dukkhito
bālhagilāno, so āyasmato
sāriputtassa pāde
sirasā vandatī"ti. evañca
vadehi: "sādhū kira
bhante, āyasmā sāriputto
yena anāthapiṇḍikassa
gahapatissa nivesanaṃ
tenupasaṅkamatu
anukampaṃ upādāyā"ti.

2. Yes sir, the man having replied Anathapindika, the head of household, by which way [led to] the venerable Sariputta, by that way he approached. Having approached the venerable Sariputta, having bowed down, he sat down to one side. Having sat down to one side, the man said this to the venerable Sariputta: “Anathapindika, O Bhante, the head of household, is afflicted, in pain, severely ill, he pays homage [with his] head at the venerable Sariputta’s feet.” And he says thus: “[It would be] really good, O Bhante, [if] the venerable Sariputta [would] approach the house of Anathapindika, the head of household, out of compassion.” The venerable Sariputta consented by silence.

3. So then, in the morning, the venerable Sariputta, hav-

evaṃ bhantehi kho
so puriso anāthapiṇḍikassa
gahapatissa paṭissutvā
yenāyasmā sārīputto
tenupasaṅkami. upasaṅkamit
āyasmantaṃ sārīputtaṃ
abhivādetvā ekamantaṃ
nisīdi. ekamantaṃ
nisinno kho so puriso
āyasmantaṃ sārīputtaṃ
etadavoca: "anāthapiṇḍiko
bhante, gahapati
ābādhiko hoti dukkhito
bālḥagilāno. so āyasmato
sārīputtassa pāde
sirasā vandati, evaṅca
vadeti: "sādhukira
bhante, āyasmā sārīputto
yena anāthapiṇḍikassa
gahapatissa nivesanaṃ
tenupasaṅkamatū
anukampaṃ upādāyā"ti.
adhivāsesi kho āyasmā
sārīputto tuṇhībhāvena.

atha kho āyasmā

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ing dressed, having taken bowl and robe, with the venerable Ananda as his companion, by which way [led to] the house of Anathapindika, the head of household, by that way they approached. Having approached, he sat down on a prepared seat. Having sat down, the venerable Sariputta ever said this to Anathapindika, the head of household: “I hope, O head of household, that you are bearing up. I hope you are keeping on. I hope your painful feelings are diminishing not increasing, and that their diminishing is evident, not their increasing.” “For me, O Bhante, there is no bearing up, no keeping on. For me severe painful feelings are increasing, not diminishing, and their increasing is evident, not their diminishing.”

4. But in fact, O head of

sāriputto pubbaṇhasamayam
nivāsetvā pattacīvaramādāya
āyasmatā ānandena,
pacchāsamaṇena
yena anāthapiṇḍikassa
gahapatissa nivesanam
tenupasaṅkami. upasaṅkamtivā
paññatte āsane nisīdi.
nisajja kho āyasmā
sāriputto anāthapiṇḍikam
gahapatiṃ etadavoca:
kacci te gahapati,
khamanīyam kacci
yāpanīyam kacci
dukkhā vedanā paṭikkamanti
no abhikkamanti.
paṭikkamosānam
paññāyati no abhikkamo'ti?
na me bhante, khamanīyam
na yāpanīyam bālā
me dukkhā vedanā
abhikkamanti no
paṭikkamanti abhikkamosānam
paññāyati no paṭikkamo"ti.

yathārūpena ca kho
gahapati, buddhe

household, the form of faithlessness in the Buddha that the Dhamma-deaf puthujana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of faithlessness in the Buddha. But for you, O head of household, there is confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” And from considering that confirmed faith in the Buddha within yourself, those feelings may subside in this place.

appasādena samannāgato
 assutavā puthujjano
 kāyassa bheda parammaraṇa
 apāyaṃ duggatiṃ
 vinipātaṃ nirayaṃ
 upapajjati. tathārūpo
 te buddhe appasādo
 natthi. atthi ca kho
 te gahapati, buddhe
 aveccappasādo: "itipi
 so bhagavā araham
 sammā sambuddho
 vijjācaraṇasampanno
 sugato lokavidu anuttaro
 purisadammasārathī
 satthā devamanussānaṃ
 buddho bhagavā"ti.
 tañca pana te buddhe
 aveccappasādaṃ
 attani samanupassato
 tñānaso vedanā paṭippassam¹.

¹paṭippassambheyya-sīmu,
 machasaṃ. ■

5. In fact, O head of household, the form of faithlessness in the Dhamma that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of faithlessness in the Dhamma. But for you, O head of household, there is confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onward, to be comprehended by the wise, each one for one’s self.” And from considering that confirmed faith in the Dhamma within yourself, those feelings may subside in this place.

6. In fact, O head of household, the form of faithless-

yathārūpena kho
gahapati, dhamme
appasādena samannāgato
assutavā puthujjano
kāyassa bhedā parammaraṇā
apāyaṃ duggatiṃ
vinipātāṃ nirayaṃ
upapajjati, tathārūpo
te dhamme appasādo
natthi atthi ca kho te
gahapati, dhamme
aveccappasādo: "svākkhāto
bhagavatā dhammo
sanditṭhiko akāliko
ehipassiko opanayiko
paccattāṃ veditabbo
viññūhī"ti. tañca
pana te dhamme
aveccappasādaṃ
attani samanupassato
tḥānaso vedanā paṭippassambhey

yathārūpena kho

ness in the Sangha that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of faithlessness in the Sangha. But for you, O head of household, there is confirmed faith in the Sangha [thus]: “The Sangha of the Auspicious One’s disciples has entered upon the good path, the Sangha of the Auspicious One’s disciples has entered upon the straight path, the Sangha of the Auspicious One’s disciples has entered upon the true path, the Sangha of the Auspicious One’s disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One’s disciples is worthy of gifts, worthy of hospitality, worthy of offer-

gahapati, saṅghe appasādena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te saṅghe appasādo natthi. atthi ca kho te gahapati, saṅghe aveccappasādo: "supaṭipanno bhagavato sāvakaśaṅho, ujupaṭipanno bhagavato sāvakaśaṅho, ñāyapaṭipanno bhagavato sāvakaśaṅho, sāmīcipaṭipanno bhagavato sāvakaśaṅho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakaśaṅho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñṇakkhettaṃ lokassā"ti. tañca pana te saṅghe aveccappasādo attani samanupassato tṭhānaso vedanā paṭippassaml

ings, worthy of reverential salutation, the unsurpassed field of merit for the world.” And from considering that confirmed faith in the Sangha within yourself, those feelings may subside in this place.

7. In fact, O head of household, the form of immorality that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of immorality. But for you, O head of household, there is the virtue dear to the noble ones [thus]: “unbroken, untorn, unmottled, unspeckled, freeing, praised by the wise, untarnished, leading to samadhi.” And from considering that virtue dear to the noble ones within yourself, those feelings may subside in

yathārūpena kho
gahapati, dussīlyena
samannāgato assutavā
puthujjano kāyassa
bhedā parammaraṇā
apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ
upapajjati, tathārūpaṃ
te dussīlyaṃ natthi.
atthi ca kho te gahapati
ariyakantāni sīlāni
akhaṇḍāni acchiddāni
asabalāni akammāsāni
bhujissāni viññuppasatthāni
aparāmaṭṭhāni samādhisaṃvattar
tāni ca pana te ariyakantāni
sīlāni attani samanupassato
ṭhānaso vedanā paṭippassambhey

this place.

8. In fact, O head of household, the form of misguided view that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided view. But for you, O head of household, there is the right view. And from considering that right view within yourself, those feelings may subside in this place.

9. In fact, O head of household, the form of misguided thought that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell,

yathārūpāya kho
gahapati, micchādiṭṭhiyā
samannāgato assutavā
puthujjano kāyassa
bhedā parammaraṇā
apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ
upapajjati, tathārūpā
te micchādiṭṭhi natthi
atthi ca kho te gahapati,
sammādiṭṭhi. tañca
pana te sammādiṭṭhiṃ
attani samanupassato
ṭhānaso vedanā paṭippassamī

yathārūpena kho
gahapati, micchāsāṅkappena
samannāgato assutavā
puthujjano kāyassa
bhedā parammaraṇā
apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ
upapajjati, tathārūpo

for you there is not that form of misguided thought. But for you, O head of household, there is the right thought. And from considering that right thought within yourself, those feelings may subside in this place.

10. In fact, O head of household, the form of misguided speech that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided speech. But for you, O head of household, there is the right speech. And from considering that right speech within yourself, those feelings may subside in this place.

11. In fact, O head of household, the form of misguided

te micchāsaṅkappo natthi. atthi ca kho te gahapati, sammāsaṅkappo. tañca pana te sammāsaṅkappam attani samanupassato ṭhānaso vedanā paṭippassambhey

yathārūpāya kho gahapati, micchāvācāya samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāvācā natthi. atthi ca kho te gahapati, sammāvācā tañca pana te sammāvācam attani samanupassato ṭhānaso vedanā paṭippassambhey

yathārūpena kho

action that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided action. But for you, O head of household, there is the right action. And from considering that right action within yourself, those feelings may subside in this place.

12. In fact, O head of household, the form of misguided livelihood that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided livelihood. But for you, O head of household, there is the right liveli-

gahapati, micchākammantena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchākammanto natthi. atthi ca kho te gahapati, sammākammantaṃ tañca pana te sammākammantaṃ attani samanupassato ṭhānaso vedanā paṭippassamhi

yathārūpena kho gahapati, micchā ājīvena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāājīvo natthi. atthi ca kho te gahapati, sammāājīvo tañca pana te sammāājīvaṃ attani samanupassato ṭhānaso vedanā paṭippassamhi

hood. And from considering that right livelihood within yourself, those feelings may subside in this place.

13. In fact, O head of household, the form of misguided effort that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided effort. But for you, O head of household, there is the right effort. And from considering that right effort within yourself, those feelings may subside in this place.

14. In fact, O head of household, the form of misguided mindfulness that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after

yathārūpena kho
gahapati, micchāvāyāmena
samannāgato assutavā
puthujjano kāyassa
bhedā parammaraṇā
apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ
upapajjati, tathārūpo
te micchāvāyāmo
natthi. atthi ca kho
te gahapati, sammāvāyāmo.
tañca pana te sammāvāyāmaṃ
attani samanupassato
ṭhānaso vedanā paṭippassambhey

yathārūpāya kho
gahapati, micchāsatiyā
samannāgato assutavā
puthujjano kāyassa
bhedā parammaraṇā
apāyaṃ duggatiṃ

death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided mindfulness. But for you, O head of household, there is the right mindfulness. And from considering that right mindfulness within yourself, those feelings may subside in this place.

15. In fact, O head of household, the form of misguided samadhi that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided samadhi. But for you, O head of household, there is the right samadhi. And from considering that right samadhi within yourself, those feelings may subside in

vinipātaṃ nirayaṃ
upapajjati, tathārūpā
te micchāsati natthi.
atthi ca kho te gahapati,
sammāsati tañca
pana te sammāsatiṃ
attani samanupassato
ṭhānaso vedanā paṭippassamh

yathārūpena kho
gahapati, micchāsamādhinā
samannāgato assutavā
puthujjano kāyassa
bhedā parammaraṇā
apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ
upapajjati, tathārūpo
te micchāsamādhi
natthi. atthi ca kho
te gahapati, sammāsamādhi
tañca pana te sammāsamādhi
attani samanupassato
ṭhānaso vedanā paṭippassamh

this place.

16. In fact, O head of household, the form of misguided knowledge that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided knowledge. But for you, O head of household, there is the right knowledge. And from considering that right knowledge within yourself, those feelings may subside in this place.

17. In fact, O head of household, the form of misguided liberation that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane,

yathārūpena kho
gahapati, micchāñāṇena
samannāgato assutavā
puthujjano kāyassa
bhedā parammaraṇā
apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ
upapajjati, tathārūpaṃ
te micchāñāṇaṃ natthi.
atthi ca kho te gahapati,
sammāñāṇaṃ tañca
pana te sammāñāṇaṃ
attani samanupassato
ṭhānaso vedanā paṭippassambhey

yathārūpāya kho
gahapati, micchāvimuttiyā
samannāgato assutavā
puthujjano kāyassa
bhedā parammaraṇā
apāyaṃ duggatiṃ
vinipātaṃ nirayaṃ
upapajjati, tathārūpā

hell, for you there is not that form of misguided liberation. But for you, O head of household, there is the right liberation. And from considering that right liberation within yourself, those feelings may subside in this place.

18. Then the feelings of Anathapindika, the head of household, subsided in that place. Then Anathapindika, the head of household, served the venerable Sariputta and the venerable Ananda with his very own dish of boiled rice. Then, when the venerable Sariputta had eaten and removed his hand from the bowl, Anathapindika, the head of household, having taken a certain lower seat, sat down to one side. Having sat down to one side, the venerable Sariputta rejoiced in [the generosity of] Anathapindika, the head of household with these verses:

te micchāvimutti
natthi. atthi ca kho
te gahapati, sammāvimutti
tañca pana te sammāvimuttin
attani samanupassato
ṭhānaso vedanā paṭippassaml

atha kho anāthapiṇḍikassa
gahapatissa ṭhānaso
vedanā paṭippassambhimsu
2. atha kho anāthapiṇḍiko
gahapati āyasmantaṃ
sāriputtaṃ āyasmantañca
ānandaṃ sakeneva
thālipākena parivisi.
atha kho anāthapiṇḍiko
gahapati, āyasmantaṃ
sāriputtaṃ bhuttāviṃ
onītapattapāṇiṃ aññataraṃ
nīcaṃ āsanaṃ gahetvā
ekamantaṃ nisīdi.
ekamantaṃ nisinnaṃ
kho anāthapiṇḍikaṃ
gahapatiṃ āyasmā
sāriputto imāhi gāthāhi
anumodi:

²paṭippassambhi-syā. ■

“Of whom faith in the
Tathagata,
is well established, un-
shakeable;
of whom there is good-
ness and virtue,
pleasing and agreeable to
the noble ones.

Of whom there is faith in
the Sangha,
and view that has come
to be straight;
they say that “such a one
is not poor,”
that such one’s life is not
in vain.

Therefore faith and virtue,
confidence and vision of
the Dhamma;
the wise ones devote
themselves to,
recollecting the Buddha’s
teaching.”

19. Then the venerable
Sariputta, having rejoiced in

yassa saddhā tathāgate,
acalā suppatiṭṭhitā;
sīlañca yassa kalyāṇaṃ,
ariyakantaṃ paṃsitaṃ.

saṅghe pasādo yassatthi,
ujubhūtañca dassanaṃ;
adaḷiddo'ti taṃ āhu,
amoghaṃ tassa jīvitaṃ.

tasmā saddhañca sīlañca,
pasādaṃ dhammadassanaṃ;
anuyuñjetha medhāvī,
saraṃ buddhānasāsana'nti".

atha kho āyasmā
sāriputto anāthapiṇḍikaṃ
gahapatiṃ imāhi

[the generosity of] Anathapindika, the head of household with these verses, having risen up from his seat, departed. Then by which way [led to] the Auspicious One, by that way the venerable Ananda approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the Auspicious One ever said this to the venerable Ananda: “Well, from where, O Ananda, are you coming from in the middle of the day.” Bhante, the venerable Sariputta, has been advising Anathapindika, the head of household, with such and such advise. “A wise one, O Ananda, is Sariputta. Of great wisdom, O Ananda, is Sariputta, in as much as he can indeed analyze the four factors of stream entry from ten aspects.”

gāthāhi anumoditvā
 uṭṭhāyāsanā pakkami.
 atha kho āyasmā
 ānando yena bhagavā
 tenupasaṅkami. upasaṅkamit
 bhagavantam abhivādetvā
 ekamantaṃ nisīdi.
 ekamantaṃ nisinnaṃ
 kho āyasmantaṃ
 ānandaṃ bhagavā
 etadavoca: "handā
 kuto nu tvaṃ ānanda,
 āgacchasi divādivassā"ti.
 āyasmatā bhante,
 sārīputtena anāthapiṇḍiko
 gahapati iminā ca
 iminā ca ovādena
 ovaḍitoti. paṇḍito
 ānanda, sārīputto
 mahāpaṇṇo ānanda,
 sārīputto, yatra hi
 nāma cattāri sotāpattiyaṅgān
 dasahi ākārehi³ vibhajissatīti.

³dasahākārehi-syā, machasaṃ. ■
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