

### 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 distinctly sour, or today my

### 0.0.1 sūdasuttam

seyyathāpi bhikkhave, bālo avyatto akusalo sūdo rājānaṃ vā rājamahāmattaṃ<sup>1</sup> vā nānaccayehi sūpehi paccupaṭṭhito assa: ambilaggehipi tittakaggehipi kaṭukaggehipi madhuraggehipi khārikehipi akhārikehipi loṇikehipi aloṇikehipi.

sakho so bhikkhave, bālo avyatto akusalo sūdo sakassa bhattu<sup>2</sup> nimittaṃ na uggaṇhāti: idaṃ vā me ajja bhattu sūpeyyaṃ rucati, imassa vā abhiharati, imassa vā bahum gaṇhāti, imassa vā vaṇṇaṃ bhāsati, ambilaggaṃ vā me ajja bhattu sūpeyyaṃ ruc-

<sup>1</sup>rājamahāmattānaṃ - simu. ■  
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<sup>2</sup>bhatta - machasaṃ, syā. ■

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 of the mild, or today my mas-

cati, ambilaggassa vā abhiharati, ambilaggassa vā bahum gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati, tittakaggam vā me ajja bhattu sūpeyyam ruccati, tittakaggassa vā abhiharati, tittakaggassa vā bahum gaṇhāti, tittakaggassa vā vaṇṇaṃ bhāsati, kaṭukaggam vā me ajja bhattu sūpeyyam ruccati, kaṭukaggassa vā abhiharati, kaṭukaggassa vā bahum gaṇhāti, kaṭukaggassa vā vaṇṇaṃ bhāsati, madhuraggam vā me ajja bhattu sūpeyyam ruccati, madhuraggassa vā abhiharati, madhuraggassa vā bahum gaṇhāti, madhuraggassa vā vaṇṇaṃ bhāsati, khārikam vā me ajja bhattu sūpeyyam ruccati, khārikassa vā abhiharati, khārikassa

ter 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.

vā bahum gaṇhāti,  
khārikassa vā vaṇṇaṃ  
bhāsati, akhārikaṃ vā  
me ajja bhattu sūpeyya-  
yaṃ ruccati, akhāri-  
kassa vā abhiharati,  
akhārikassa vā bahum  
gaṇhāti, akhārikassa  
vā vaṇṇaṃ bhāsati,  
loṇikaṃ vā me ajja  
bhattu sūpeyyaṃ ruc-  
cati, loṇikassa vā abhi-  
harati, loṇikassa vā  
bahum gaṇhāti, loṇi-  
kassa vā vaṇṇaṃ bhā-  
sati, aloṇikaṃ vā me  
ajja bhattu sūpeyyaṃ  
ruccati, aloṇikassa vā  
abhiharati, aloṇikassa  
vā bahum gaṇhāti, alo-  
ṇikassa vā vaṇṇaṃ  
bhāsati, sakho so bhik-  
khava, bālo avyatto  
akusalo sūdo naceva  
lābhī hoti: acchāda-  
nassa, na lābhī veta-  
nassa, na lābhī abhihā-  
rānaṃ. taṃ kissa hetu:  
tathā hi so bhikkhave,  
bālo avyatto akusalo

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, clearly comprehending 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 in accordance with feelings as an ardent, clearly comprehending 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

sūdo sakassa bhattu  
nimittam na uggaṇ-  
hāti.

evameva kho bhik-  
khave, idhekacco bālo  
avyatto akusalo bhik-  
khu kāye na kāyānu-  
passī<sup>3</sup> viharati ātāpī  
sampajāno satimā vi-  
neyya loke abhiijhādo-  
manassam. tassa kāye  
na kāyānupassino<sup>4</sup> vi-  
harato cittaṃ na samā-  
dhiyati, upakkilesā na  
pahīyanti. so taṃ ni-  
mittam na uggaṇhāti.  
vedanāsu na vedanā-  
nupassī viharati ātāpī  
sampajāno satimā vi-  
neyya loke abhiijhādo-  
manassam. tassa kāye  
na vedanānupassino  
viharato cittaṃ na sa-  
mādhīyati, upakkilesā  
na pahīyanti. so taṃ

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<sup>3</sup>kāye kāyānupassī - machasam,  
syā.

<sup>4</sup>kāye kāyānupassino - macha-  
sam, syā.

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, clearly comprehending 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, clearly comprehending and mindful one having put away worldly covetousness and longing. Of 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.

nimittam na uggaṇhāti. citte na cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassam. tassa kāye na cittānupassino viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittam na uggaṇhāti. dhammesu na dhammānupassī<sup>5</sup> viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassam. tassa kāye na dhammānupassino<sup>6</sup> viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittam na uggaṇhāti. sakho so bhikkhave, bālo avyatto akusalo bhikkhu naceva lābhī hoti diṭṭhadhammasu-

<sup>5</sup>dhammesu dhammānupassī - machasaṃ, syā. ■

<sup>6</sup>dhammesu dhammānupassino - machasaṃ, syā. ■

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

khavihārānaṃ<sup>7</sup>, na lābhī satisampajaññaṃ. taṃ kissa hetu? tathā hi so bhikkhave, bālo avyatto akusalo bhikkhu sakassa cittassa nimittaṃ na uggaṇhāti.

seyyathāpi bhikkhave, paṇḍito viyatto kusalo sūdo rājānaṃ vā rājamaḥāmatṭaṃ vā nānacayehi sūpehi paccupaṭṭhito assa: ambilaggehipi tittakaggehipi kaṭukaggehipi madhuraggehipi khārikehipi akhārikehipi loṇikehipi aloṇikehipi.

<sup>7</sup>diṭṭheva dhamme sukhavihārānaṃ - machasaṃ, syā. ■

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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, 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,

sakho so bhikkhave, paṇḍito viyatto kusalo sūdo sakassa bhattu nimittaṃ uggaṇhāti: "idaṃ vā me ajja bhattu sūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati, ambilaggamaṃ vā me ajja bhattu sūpeyyaṃ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahuṃ gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati, tittakaggamaṃ vā me ajja bhattu sūpeyyaṃ ruccati, tittakaggassa vā abhiharati, tittakaggassa vā bahuṃ gaṇhāti, tittakaggassa vā vaṇṇaṃ bhāsati, kaṭukaggamaṃ vā me ajja bhattu sūpeyyaṃ ruccati, kaṭukaggassa vā abhiharati, kaṭukaggassa vā bahuṃ gaṇhāti, kaṭukaggassa vā vaṇṇaṃ bhā-

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, 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

sati, madhuraggamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, madhuraggassa vā abhiharati, madhuraggassa vā bahumaṃ gaṇhāti, madhuraggassa vā vaṇṇamaṃ bhāsati, khārikamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, khārikassa vā abhiharati, khārikassa vā bahumaṃ gaṇhāti, khārikassa vā vaṇṇamaṃ bhāsati, akhārikamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, akhārikassa vā abhiharati, akhārikassa vā bahumaṃ gaṇhāti, akhārikassa vā vaṇṇamaṃ bhāsati, loṇikamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, loṇikassa vā abhiharati, loṇikassa vā bahumaṃ gaṇhāti, loṇikassa vā vaṇṇamaṃ bhāsati, aloṇikamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, aloṇikassa vā abhiharati,



that? Because, O bhikkhus, he being thus wise, competent, skillful cook, grasps the sign of his own master.

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, clearly comprehending 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, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in feelings as

aloṇikassa vā bahum gaṇhāti, aloṇikassa vā vaṇṇaṃ bhāsatīti, sakho so bhikkhave, paṇḍito vyatto kusalo sūdo sakassa bhattu nimittaṃ uggaṇhāti.

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,

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, clearly comprehending and mindful one having put away worldly 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, clearly comprehending 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,

so taṃ nimittaṃ uggaṇhāti. citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa citte cittānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa dhammesu dhammānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. sakho so bhikkhave, paṇḍito viyatto kusalo bhikkhu lābhī ceva hoti diṭṭha-dhammasukhavihārānaṃ, lābhī hoti sati-sampajaññaassa. taṃ kissa hetu: tathā hi so bhikkhave, paṇḍito viyatto kusalo bhikkhu

that wise, competent, skillful bhikkhu just becomes a gainer of pleasant dwelling here and now, a gainer of mindfulness and clear comprehension. What is the reason for that? Because, O bhikkhus, he being thus wise, competent, skillful bhikkhu, grasps the sign of his own mind.

sakassa cittassa nimit-  
taṃ uggaṇhātīti.

