

### 0.0.1 Upali

1. Thus was heard by me. At one time the Auspicious One was dwelling at Nalanda, in the Pavarika Mango Grove. At that time, Nigantha Nataputta lived at Nalanda with a large assembly of Niganthas. It so happened that Dighatapassi, the Nigantha, having wandered in Nalanda for alms food, after his meal, having gone back after alms gathering, stopped by the Pavarika Mango Grove. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchanged friendly greetings and cordial talk, he stood to one side. [While] standing to one side, the Auspicious One said this to Dighatapassi, the Nigantha: “There are seats, Tapassi. Sit down if you wish.” When thus was said, Dighatapassi, the Nigantha, having grabbed a certain lower seat, sat down to one side. Having sat down

upālisuttam

evaṃ me sutam ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane. tena kho pana samayena nigaṇṭho<sup>1</sup> nātaputto nālandāyaṃ paṭivasati mahatīyā nigaṇṭhaparisāya saddhiṃ. atha kho dighatapassī nigaṇṭho nālandāyaṃ piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto yena pāvārikambavanam, tena bhagavā tenu-pasaṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodanīyaṃ katham sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitam kho dighatapassim nigaṇṭham

<sup>1</sup>nigantho (syā) ■

to one side, the Auspicious One said this to Dighatapassi, the Nigantha:

2. “But Tapassi, how many actions does Nigantha Nataputta declare for the performance of evil kamma, for the activation of evil kamma?” Friend Gotama, it is not the practice of Nigantha Nataputta to declare “action, action.” Friend Gotama, it is the practice of Nigantha Nataputta to declare “cane, cane.” “But Tapassi, how many canes does Nigantha Nataputta declare for the performance of evil kamma, for the activation of evil kamma?”

bhagavā etadavoca: samvijjanta<sup>2</sup> kho tapassi āsanāni, sace ākaṅkhasi nisīdāti. evaṃ vutte dīghatapassī nigaṇṭho añña-taraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho dīghatapassim nigaṇṭhaṃ bhagavā etadavoca:

kati pana tapassi nigaṇṭho nātaputto<sup>3</sup> kammāni paññāpeti<sup>4</sup> pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyāti. na kho āvuso gotama āciṇṇaṃ nigaṇṭhassa nātaputtassa kammaṃ kamanti paññāpetu. daṇḍaṃ daṇḍa'nti kho āvuso gotama

<sup>2</sup>samvijjanti (machasaṃ, syā) ■  
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<sup>3</sup>nātaputto (machasaṃ, syā) ■

<sup>4</sup>paññāpeti (machasaṃ) ■

Friend Gotama, Nigantha Nataputta declares three canes for the performance of evil kamma, for the activation of evil kamma. Namely: bodily cane, verbal cane, mental cane.” “But Tapassi, is the bodily cane one, the verbal cane another, and the mental cane yet another?” “Friend Gotama, the bodily cane is one, the verbal cane is another, and the mental cane is yet another.”

āciṇṇaṃ nigaṇṭhaṃ  
nātaputtassa paññā-  
petu'nti. kati pana  
tapassi nigaṇṭho  
nātaputto daṇḍāni  
paññāpeti pāpassa  
kammaṃ kiriyāya  
pāpassa kammaṃ  
pavattiyāti. tīhi kho  
āvuso gotama ni-  
gaṇṭho nātaputto  
daṇḍāni paññāpeti  
pāpassa kammaṃ  
kiriyāya pāpassa  
kammaṃ pavattiyā  
seyyathidaṃ: kāya-  
daṇḍaṃ vacīdaṇḍaṃ  
manodaṇḍa'nti. kim-  
pana tapassi añña-  
deva kāyadaṇḍaṃ  
aññaṃ vacīdaṇḍaṃ  
aññaṃ manodaṇḍa'nti.  
aññadeva āvuso go-  
tama kāyadaṇḍaṃ  
aññaṃ vacīdaṇḍaṃ  
aññaṃ manodaṇḍa'nti.

3. But Tapassi, of these three canes thus defined, thus

imesaṃ pana tapassi

distinguished, which cane does Nigantha Nataputta declare to be the most blameworthy for the performance of evil kamma, for the activation of evil kamma, whether the bodily cane, the verbal cane, or the mental cane?"

"Friend Gotama, of these three canes thus defined, thus distinguished, Nigantha Nataputta declares the bodily cane to be the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane." "Do you say "bodily cane," Tapassi? I say "bodily cane," friend Gotama. Do you say "bodily cane," Tapassi? I say "bodily cane," friend Gotama. Do you say "bodily cane," Tapassi? I say "bodily cane," friend Gotama." Thus indeed the Auspicious One cause Dighatapassi, the Nigantha to establish this point of dispute as far as the third time.

tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ daṇḍaṃ nigaṇṭho nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā yadi vā kāyadaṇḍaṃ yadi vā vacīdaṇḍaṃ yadi vā manodaṇḍa'nti. imesaṃ kho āvuso gotama tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ nigaṇṭho nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. no tathā vacīdaṇḍaṃ no tathā manodaṇḍa'nti. kāyadaṇḍa'nti tapassi vadesi. kāyadaṇḍa'nti āvuso go-

4. When thus was said, Dighatapassi, the Nigantha, said this to the Auspicious One: “But you, friend Gotama, how many canes do you declare for the performance of evil kamma, for the activation of evil kamma?” O Tapassi, it is not the practice of the Tathagata to declare “cane, cane.” Tapassi, it is the practice of the Tathagata to declare “action, action.” “But you, friend Gotama, how many actions do you

tama vadāmi. kāyadaṇḍa'nti tapassi vadesi. kāyadaṇḍa'nti āvuso gotama vadāmi. kāyadaṇḍa'nti tapassi vadesi. kāyadaṇḍa'nti āvuso gotama vadāmīti. itiha bhagavā dīghatapassim nigaṇṭham imasmiṃ kathāvatthusmiṃ yāvatatīyakam patitṭhāpesi.

evaṃ vutte dīghatapassī nigaṇṭho bhagavantam etadavoca: tvam paṇāvuso gotama kati daṇḍāni paññāpesi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyāti. na kho tapassī āciṇṇam tathāgatassa daṇḍam daṇḍa'nti paññāpetum, kammam kamanti kho tapassi

declare for the performance of evil kamma, for the activation of evil kamma?" I, O Tapassi, declare three actions for the performance of evil kamma, for the activation of evil kamma. Namely: bodily action, verbal action, mental action." "But friend Gotama, is the bodily action one, the verbal action another, and the mental action yet another?" "Tapassi, the bodily action is one, the verbal action is another, and the mental action is yet another."

5. But friend Gotama, of these three actions thus defined, thus distinguished,

āciṇṇaṃ tathāga-  
tassa paññāpetu'nti.  
tvaṃ paṇāvuso go-  
tama kati kammāni  
paññāpesi pāpassa  
kammassa kiriyāya  
pāpassa kammassa  
pavattiyāti. tīṇi kho  
ahaṃ tapassi kam-  
māni paññāpemi  
pāpassa kammassa  
kiriyāya pāpassa  
kammassa pavat-  
tiyā. seyyathīdaṃ:  
kāyakammaṃ vacī-  
kammaṃ manokam-  
manti. kiṃ paṇāvuso  
gotama aññadeva kā-  
yakammaṃ aññaṃ  
vacīkammaṃ aññaṃ  
manokammanti. añ-  
ñadeva tapassi kā-  
yakammaṃ aññaṃ  
vacīkammaṃ aññaṃ  
manokammanti.

imesaṃ paṇāvuso  
gotama tiṇṇaṃ kam-  
mānaṃ evaṃ paṭi-  
vibhattānaṃ evaṃ

which action do you declare to be the most blameworthy for the performance of evil kamma, for the activation of evil kamma, whether the bodily action, the verbal action, or the mental action?" "Tapassi, of these three actions thus defined, thus distinguished, I declare the mental action to be the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the bodily action, not so the verbal action." "Do you say "mental action," friend Gotama? I say "mental action," O Tapassi. Do you say "mental action," friend Gotama? I say "mental action," O Tapassi. Do you say "mental action," friend Gotama? I say "mental action," O Tapassi." Thus indeed Dighatapassi, the Nigantha, having caused the Auspicious One to establish this point of dispute as far as the third time, having risen

paṭivisiṭṭhānaṃ kattaṃ kammaṃ mahāsāvajjatarāṃ paññāpesi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāyakammaṃ yadi vā vacīkammaṃ yadi vā manokammanti. imesaṃ kho ahaṃ tapassi tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ manokammaṃ mahāsāvajjatarāṃ paññāpemi pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. no tathā kāyakammaṃ no tathā vacīkammanti manokammanti āvuso gotama vadesi. manokammanti tapassi vadāmi. manokammanti āvuso gotama vadesi. manokammanti tapassi va-

up from his seat, he visited with the Nigantha Nataputta.

6. At that time, Nigantha Nataputta was seated with a large assembly of lay people consisting of fools, headed by Upali. Nigantha Nataputta saw Dighatapassi, the Nigantha from afar approaching. Having seen, he said this to Dighatapassi, the Nigantha: “Well Tapassi, where are you coming from, in the middle of the day?” “Indeed I, O Bhante, am coming from the presence of the samana Gotama.” But Tapassi, for you was there also some con-

dāmi. manokammanti āvuso gotama vadesi. manokammanti tapassi vadāmīti. itiha dīghatapassī nigaṇṭho bhagavantam imasmiṃ kathāvatthusmiṃ yāvatatiyakam patitṭhapetvā utṭhāyāsana yena nigaṇṭho nātaputto tenupasaṅkami.

tena kho pana samayena nigaṇṭho nātaputto mahatīyā<sup>5</sup> gihīparisāya saddhiṃ nisinno hoti bālakiniyā upāli pamukhāya. addasā kho nigaṇṭho nātaputto dīghatapassim nigaṇṭham dūratova āgacchan tam, disvāna dīghatapassim nigaṇṭham etadavoca: handa kuto nu tvam tapassi

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<sup>5</sup>mahatīyā mahatīyā (pts)



versation with the samana Gotama? For me O Bhante, there was also some conversation with the samana Gotama. But for you, Tapassi, in which way was there also some conversation with the samana Gotama? Then Dighatapassi, the Nigantha, reported to Nigantha Nataputta the extent of all the friendly conversation he had with the Auspicious One. When thus was said, Nigantha Nataputta said this to Dighatapassi, the Nigantha: “Good, good Tapassi. Just as happens from a learned disciple who rightly understands the Teacher’s dispensation, just so has Dighatapassi, the Nigantha answered to the samana Gotama. [For] how indeed, can this low mental cane shine thus in comparison with the gross bodily cane. Rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not

āgacchasi divā divā di-  
vassāti. ito hi kho  
ahambhante āgac-  
chāmi samaṇassa  
gotamassa santikāti.  
ahu pana te tapassi  
samaṇena gotamena  
saddhiṃ kocideva  
kathāsallāpoti. ahu  
kho me bhante sa-  
maṇena gotamena  
saddhiṃ kocideva  
kathāsallāpoti. ya-  
thā kathaṃ pana te  
tapassi ahu sama-  
ṇena gotamena sad-  
dhiṃ kocideva ka-  
thāsallāpoti. atha  
kho dīghatapassī  
nigaṇṭho yāvatako  
ahosi bhagavatā sad-  
dhiṃ kathāsallāpo,  
taṃ sabbhaṃ nigaṇ-  
ṭhassa nātaputtassa  
ārocesi. evaṃ vutte  
nigaṇṭho nātaputto  
dīghatapassim ni-  
gaṇṭhaṃ etadavoca:  
sādhū sādhū tapassi,  
yathā taṃ sutavatā

so the verbal cane, not so the mental cane.”

7. When thus was said, Upali, the head of household, said this to Nigantha Nataputta: “Good, good, [for] the venerable Tapassi. Just as happens from a learned disciple who rightly understands the Teacher’s dispensation, just so has the ven-

sāvakena samma-deva satthusāsanaṃ ājānantena. evamevaṃ dīghatapassinā nigaṇṭhena samaṇassa gotamassa byākatam, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā no tathā vacīdaṇḍo no tathā manodaṇḍoti.

evaṃ vutte upāli ga-hapati nigaṇṭham nātaputtam etada-voca: sādhu sādhu bhante tapassī<sup>6</sup> yathā tam sutavatā sāvakena sammadeva

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<sup>6</sup>dīghatapassī (machasaṃ)

erable Tapassi answered to the samana Gotama. [For] how indeed, can this low mental cane shine thus, in comparison with the gross bodily cane. Rather, the bodily cane is the most blame-worthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane. Well now, O Bhante, I must go. I will refute the samana Gotama's doctrine on this point of dispute. If the samana Gotama will establish it for me thus, as established with the venerable Tapassi, [then] just as a strong man, having seized a long haired wild goat by the hair, might drag it forward, might drag it about, might drag it this way and that way, in the same way, statement by statement, I will drag the samana Gotama forward, I will drag him about, I will drag him this way and that way. Just as a strong brewer,

satthusāsanam ājānantaena, evamevaṃ bhadantaena tapassinā<sup>7</sup> samaṇassa gotamassa byākatam, kiṃ hi sobhati chavo manodaṇḍā imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahā sāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. no tathā vacīdaṇḍo no tathā manodaṇḍo. handa cāhaṃ bhante gacchāmi. samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādam āropessāmi. sace me samaṇo gotamo tathā patitṭhisati yathā bhadantaena tapassinā patitṭhāpitam. seyya-

<sup>7</sup>dighatapassanā dighatapassinā (machasaṃ) ■

having placed a large distilling basket in a deep pond, might drag it forward, might drag it about, might drag it this way and that way, in the same way, statement by statement, I will drag the samana Gotama forward, I will drag him about, I will drag him this way and that way. Just as a strong brewer's mixer, having grasped a sieve, might toss it, might shake it, might throw it about, in the same way, statement by statement, I will toss the samana Gotama, I will shake him, I will throw him about. Just as an elephant, sixty years old, having plunged into a deep lotus pond, might play the game called hemp-washing, in the same way, I think I will play the game of hemp-washing with the samana Gotama. Well now, I, O Bhante, will go to refute the samana Gotama's doctrine on this point of dispute." "Go you, head of household, refute the

thāpi nāma balavā puriso dīghalomikam eḷakam lomesu gahe tvā ākaḍḍheyya, parikaḍḍheyya, samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhassāmi parikaḍḍhissāmi samparikaḍḍhissāmi. seyyathāpi nāma balavā soṇḍikākam makaro mahantaṃ soṇḍikākiḷaṇṇaṃ gambhīre udakarahade pakhipitvā kaṇṇe gahe tvā ākaḍḍheyya, parikaḍḍheyya, samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi, parikaḍḍhissāmi, samparikaḍḍhissāmi. seyyathāpi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahe tvā odhuneyya, nid-

samana Gotama's doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama's doctrine, or Dighatapassi, the Nigantha, or you."

dhuneyya, niccho-  
deyya evamevāhaṃ  
samaṇaṃ gotamaṃ  
vādena vādaṃ odhu-  
nissāmi, niddhunissāmi, nicchodessāmi.  
seyyathāpi nāma  
kuñjaro saṭṭhihā-  
yano gambhīraṃ  
pokkharāṇiṃ ogā-  
hetvā saṇadhovikaṃ  
nāma kīḷitajātaṃ kī-  
ḷati. evamevāhaṃ sa-  
maṇaṃ gotamaṃ sa-  
ṇadhovikaṃ nāma kī-  
ḷitajātaṃ kīḷati. eva-  
mevāhaṃ samaṇaṃ  
gotamaṃ saṇadhovi-  
kaṃ maññe kīḷitajā-  
taṃ kīḷissāmi. handa  
cāhaṃ bhante gac-  
chāmi samaṇassa  
gotamassa imasmiṃ  
kathāvatthusmiṃ vā-  
daṃ āropessāmīti.  
gaccha tvaṃ gaha-  
pati samaṇassa go-  
tamassa imasmiṃ  
kathāvatthusmiṃ vā-  
daṃ āropehi. ahaṃ

8. When thus was said, Dighatapassi, the Nigantha said this to Nigantha Nataputta: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household. Go you,

vā hi gahapati sama-  
ṇassa gotamassa vā-  
daṃ āropeyyaṃ dī-  
ghatapassī vā nigaṇ-  
ṭho tvaṃ vāti.

evaṃ vutte dīgha-  
tapassī nigaṇṭho ni-  
gaṇṭhaṃ nātaputtaṃ  
etadavoca: ‘na kho  
metaṃ bhante ruc-  
cati, yaṃ upāli ga-  
hapati samaṇassa  
gotamassa vādaṃ  
āropeyya. samaṇo  
hi bhante gotamo  
māyāvī, āvaṭṭaniṃ  
māyaṃ jānāti. yāya  
aññatitthiyānaṃ sā-  
vake āvaṭṭeti’ti. aṭ-  
ṭhānaṃ kho etaṃ ta-  
passi anavakāso yaṃ  
upāli gahapati sa-  
maṇassa gotamassa  
sāvakattaṃ upagac-  
cheyya. ṭhānañca  
kho etaṃ vijjati yaṃ  
samaṇo gotamo upā-  
lissa gahapatissa  
sāvakattaṃ upagac-

head of household, refute the samana Gotama's doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama's doctrine, or Dighatapassi, the Nigantha, or you." Also for a second time, Dighatapassi, the Nigantha said this to Nigantha Nataputta: "This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama's doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints." "This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household. Go you,

cheyya. gaccha tvam gahapati samaṇassa gotamassa imasmim kathāvatthusmim vādam āropehi. ahaṃ vā hi gahapati samaṇassa gotamassa vādam āropeyyaṃ dīghatapassī vā nigantho tvam vāti. dutiyampi kho dīghatapassī nigantho niganthaṃ nātaputtaṃ etadavoca: na kho metaṃ bhante ruccati yaṃ upāli gahapati samaṇassa gotamassa vādam āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti. yāya aññatitthiyānaṃ sāvake āvaṭṭeti'ti. aṭṭhānaṃ kho etaṃ tapassī anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. ṭhānañca

head of household, refute the samana Gotama's doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama's doctrine, or Dighatapassi, the Nigantha, or you." Also for a third time, Dighatapassi, the Nigantha said this to Nigantha Nataputta: "This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama's doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints." "This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household. Go you,

kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. gaccha tvaṃ gahapati samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. āhaṃ vā hi gahapati samaṇassa gotamassa vādaṃ āropeyyaṃ dīghatapassī vā niganṭho tvaṃ vāti. tatiyampi kho dīghatapassī niganṭho niganṭhaṃ nātaputtaṃ etadavoca: na kho metaṃ bhante ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaṇiṃ māyā māyaṃ jānāti. yāya aññatitthiyānaṃ sāvake āvaṭṭeti'ti. aṭṭhānaṃ kho etaṃ tapassi anava-



head of household, refute the samana Gotama's doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama's doctrine, or Dighatapassi, the Nigantha, or you."

kāso yaṃ upāli ga-  
hapati samaṇassa  
gotamassa sāvakat-  
taṃ upagaccheyya.  
ṭhānañca kho etaṃ  
vijjati, yaṃ samaṇo  
gotamo upālissa ga-  
hapatissa sāvakat-  
taṃ upagaccheyya.  
gaccha tvam gaha-  
pati samaṇassa go-  
tamassa imasmiṃ  
kathāvatthusmiṃ vā-  
daṃ āropehi. ahaṃ  
vā hi gahapati sama-  
ṇassa gotamassa  
imasmiṃ kathāvat-  
thusmiṃ vādaṃ āro-  
pehi. ahaṃ vā hi ga-  
hapati samaṇassa  
gotamassa vādaṃ  
āropeyyaṃ dīgha-  
tapassī vā nigaṇṭho  
tvam vāti.

9. "Yes, Bhante," Upali, the head of household, having replied to Nigantha Nataputta, having risen up from

evaṃ bhante'ti kho  
upāli gahapati nigaṇ-  
ṭhassa nātaputtassa

his seat, having bowed down, having circumambulated Nigantha Nataputta, he stopped by the Pavarika Mango Grove. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, Upali, the head of household said this to the Auspicious One: “Bhante, did Dighatapassi, the Nigantha come here?” “Head of household, Dighatapassi, the Nigantha did come here?” But Bhante, for you was there also some conversation with Dighatapassi, the Nigantha? For me O head of household, there was also some conversation with the Dighatappasi, the Nigantha. But for you, Bhante, in which way was there also some conversation with the Dighatappasi, the Nigantha? Then the Auspicious One reported to Upali, the head of household, the extent of all the friendly conversation he had with Dighatapassi, the Nigantha.

paṭissutvā utṭhāyāsanā nigaṇṭhaṃ nātaputtaṃ abhivādetvā padakkhiṇaṃ kaṭvā yena pāvārikambavanaṃ, yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho upāli gahapati bhagavantaṃ etadavoca: āgamā nu khvidha bhante dīghatapassī nigaṇṭhoti. āgamā khvidha gahapati dīghatapassī nigaṇṭhoti. ahu pana te bhante dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpoti. ahu kho me gahapati dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpoti. yathā kathaṃ pana te bhante ahu dīghata-

10. When thus was said, Upali, the head of household said this to Dighatapassi, the nigaṇṭha: “Good, good, [for] Tapassi. Just as happens from a learned disciple who rightly understands the Teacher’s dispensation, just so has Dighatapassi, the Nigantha answered to the Auspicious One. [For] how indeed, can this low mental cane shine thus, in comparison with the gross bodily cane. Rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma,

passinā nigaṇṭhena saddhiṃ kocideva kathāsallāpoti. atha kho bhagavā yāva-tako ahosi dīghatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbam upālissa gahapatissa ārocesi.

evaṃ vutte upāli gahapati bhagavan-taṃ etadavoca: sādhu sādhu bhante tapassī, yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena, evamevaṃ dīghatapassinā nigaṇṭhena bhagavato byākataṃ, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova

not so the verbal cane, not so the mental cane.” “If you, head of household, would discuss based on truth, there might be a conversation for us here. I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.”

11. “So what do you think, O head of household? Here, a Nigantha is afflicted, in pain, severely ill, a refuser of cold water, one committed to [the practice of accepting only] hot water. He, not obtaining cold water, would die. Now, head of household, where does Nigantha Nataputta declare for his rebirth?” “There are, O Bhante, devas named mental beings, he is reborn in that place. What is

mahāsāvajjataro pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā. no tathā vacīdaṇḍo, no tathā manodaṇḍoti. sace kho tvam gahapati sacce paṭiṭṭhāya manteyyāsi, siyā no ettha kathāsallāpoti sacce aham bhante paṭiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti.

taṃ kimmaññasi gahapati, idhassa nigaṇṭho ābādhiko dukkhito bālhaḡilāno sītodakapaṭikhitto uṇhodakapaṭisevi. so sītodakam alabhamāno kalam kareyya. imassa pana gahapati nigaṇṭho nātaputto katthūpapattim paññāpeti'ti. atthi bhante manosattā nāma devā, tattha so upa-

the reason for that? Because, O Bhante, he was bound up with mind when he died.” Head of household! Head of household! Having paid attention, [only then] answer. Head of household! Your later [statement] does not agree with your former [statement], nor does your former [statement agree with] your later [statement]. Yet head of household, this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.” However much, O Bhante, the Auspicious One has said thus, rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.”

12. “So what do you think, O head of household? Here,

pajjati, taṃ kissa hetu: asu hi bhante manopaṭibaddho kālaṃ karotīti. gahapati gahapati, manasikaritvā kho gahapati byākarohi. na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. bhāsītā kho pana te gahapati esā vācā, sacce ahaṃ bhante paṭiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā no tathā vacīdaṇḍo no tathā manodaṇḍoti.

taṃ kimmaññasi ga-

a Nigantha is restrained by the restraint of the fourfold restraint, one restrained by all restraints, one devoted to all restraints, one who shakes off by all restraint, one pervaded by all restraint. [While] going forward and going backwards, he brings destruction to many tiny living beings. Now for this, O head of household, what does Nigantha Nataputta declare for the results [of kamma]?” “Nigantha Nataputta, O Bhante, does not declare the unintentional to be very blameworthy.” “But, O head of household, what if it is intentional?” “It is very blameworthy, O Bhante.” “But, O head of household, rooted in what, does Nigantha Nataputta declare for intention?” “In the mental cane, O Bhante.” “Head of household! Head of household! Having paid attention, [only then] answer. Head of household! Your later [state-

hapati, idhassa nigantho<sup>8</sup> cātuyāma-saṃvarasaṃvuto sabbavārivārito sabbavāriyuto sabbavāridhuto sabbavāriphuṭo, so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. imassa pana gahapati nigantho nātaputto kaṃ vipākaṃ paññāpetīti. asañcetanikaṃ bhante nigantho nātaputto no mahāsāvajjaṃ paññāpetīti. sace pana gahapati, cete-tīti. mahā sāvajjaṃ bhante hotīti. cetanaṃ pana gahapati nigantho nātaputto. kismiṃ paññāpetīti. manodaṇḍasmiṃ bhante'ti. gahapati gahapati, manasika-

<sup>8</sup>nigantho nātaputto (machasam) ■

ment] does not agree with your former [statement], nor does your former [statement agree with] your later [statement]. Yet head of household , this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.” However much, O Bhante, the Auspicious One has said thus, rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.”

13. “So what do you think, O head of household, is this Nalanda simply successful and prosperous and has many people, crowded with humans?” “Yes, Bhante. This Nalanda is simply successful and prosperous and has

ritvā kho gahapati byākarohi. na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. bhāsitaṃ kho pana te gahapati esā vācā, sacce ahaṃ bhante patitṭhāya mantessāmi. hotu no ettha kathāsallāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃsa kiṛiyāya pāpassa kammaṃsa pavattiyā. no tathā vacīdaṇḍo no tathā manodaṇḍoti.

taṃ kiṃ maññasi gahapati, ayaṃ nālandā iddhā ceva phītā ca, bahujaṇā ākiṇṇamanussāti. evaṃ bhante, ayaṃ nālandā iddhā ceva

many people, crowded with humans?” “So what do you think, O head of household? Here, a man might come with a drawn sword. He might say thus: “As far as this Nalanda [extends], by one moment, by one instant, I will make those living beings [in it] one mash of flesh, one heap of flesh.” “What do you think about that, O head of household? Is the man able to make those living beings into one mash of flesh, one heap of flesh by one moment, by one instant, as far as this Nalanda [extends]?” “Even ten men, O Bhante, even twenty men, even thirty men, even forty men, even fifty men are not sufficient to make those living beings into one mash of flesh, one heap of flesh by one moment, by one instant, as far as this Nalanda [extends]. How indeed, can one low man shine?”

phītā ca, bahujaṇā  
ākiṇṇamanussāti.  
taṃ kimmaññasi  
gahapati: idha pu-  
riso āgaccheyya uk-  
khittāsiko. so evaṃ  
vadeyya: ahaṃ yā-  
vatikā imissā nālan-  
dāya pāṇā, te ekena  
khaṇena ekena mu-  
huttana ekamaṃ-  
sakhalaṃ ekamaṃ-  
sapuñjaṃ karissā-  
mīti. taṃ kimmañ-  
ñasi gahapati, pahoti  
nu kho so puriso yā-  
vatikā imissā nālan-  
dāya pāṇā te ekena  
khaṇena ekena mu-  
huttana ekamaṃ-  
sakhalaṃ ekamaṃ-  
sapuñjaṃ kātu'nti.  
dasapi bhante pu-  
risā vīsampi<sup>9</sup> purisā  
tiṃsampi<sup>10</sup> purisā  
cattārisampi purisā  
paññāsampi purisā

<sup>9</sup>vīsatimpi bhante (sīmu)■

<sup>10</sup>bhante (machasaṃ) adhi-  
kaṃ■



14. “So what do you think, O head of household? Here, a samana or brahmana might come endowed with superhuman powers, one attained to mastery of mind. He might say thus: “I will make this Nalanda into ashes with one mental act of hate.” What do you think about that, O head of household? Is the samana or brahmana endowed with superhuman powers, one attained to mastery of mind, able to make this Nalanda into ashes by one mental act of hate?” “Even ten Nalandas, O Bhante, even twenty Nalandas, even thirty Na-

nappahonti, yāva-tikā imissā nālandāya pāṇā, te ekena khaṇena ekena muhuttēna ekamaṃsa-khalaṃ ekamaṃsapuñjaṃ kātuṃ. kiṃ hi sobhati eko chavo purisoti.

taṃ kimmaññasi gaḥapati, idhāgaccheyya samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto. so evaṃ vadeyya: ahaṃ imaṃ nālandaṃ ekena manopadosena bhasmaṃ karissāmi. taṃ kimmaññasi gaḥapati, pahoti nu kho so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto imaṃ nālandaṃ ekena manopadosena bhasmaṃ kātu'nti. dasapi bhante nālandā vīsatiṃpi nālandā tiṃsapi nālandā

landas, even forty Nalandas, even fifty Nalandas, a samana or brahmana endowed with superhuman powers, one attained to mastery of mind, can make into ashes with one mental act of hate. How indeed, can one low Nalanda shine?” “Head of household! Head of household! Having paid attention, [only then] answer. Head of household! Your later [statement] does not agree with your former [statement], nor does your former [statement agree with] your later [statement]. Yet head of household, this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.” However much, O Bhante, the Auspicious One has said thus, rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the

cattārīsampi nālandā  
paññāsampi nālandā  
pahoti so samaṇo  
vā brāhmaṇovā id-  
dhimā cetovasip-  
patto ekena manopa-  
dosena bhasmaṃ kā-  
tuṃ kiṃ hi sobhati  
ekā chavā nālandāti.  
gahapati<sup>11</sup> gahapati  
manasikaritvā kho  
gahapati byākarohi.  
na kho te sandhi-  
yati purimena vā  
pacchimaṃ pacchi-  
mena vā purimaṃ.  
bhāsītā kho pana te  
gahapati esā vācā,  
sacce ahaṃ bhante  
patiṭṭhāya mantes-  
sāmi. hotu no ettha  
kathāsallāpoti. kiñ-  
cāpi bhante bhagavā  
evamāha, atha kho  
kāyadaṇḍova mahā-  
sāvajjataro pāpassa  
kammaṣa kiriyāya  
pāpassa kammaṣa

<sup>11</sup>tena hi gahapati (macasaṃ) ■

mental cane.”

15. “So what do you think, O head of household? Have you heard [of how] the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests?” Yes, Bhante. I have heard [of how] the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests?”

“So what do you think, O head of household? How precisely have you heard [of how] the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests?” I have heard, O Bhante, that the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests by the seers’ mental act of hate.”  
 “Head of household! Head of household! Having paid

pavattiyā. no tathā vacīdaṇḍo no tathā manodaṇḍoti.

taṃ kimmaññasi gahapati, sutam te daṇḍakāraññaṃ<sup>12</sup> kālingāraññaṃ mejjhāraññaṃ<sup>13</sup> mātaṅgāraññaṃ araññaṃ araññaṃ abhūtaṃ. evam-bhante. sutam me daṇḍakāraññaṃ kālingāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññaṃ abhūtaṃ. taṃ kimmaññasi gahapati. kinti te sutam: kena taṃ daṇḍakāraññaṃ kālingāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññaṃ abhūtaṃ. sutam metam bhante isiṇaṃ manopado-

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<sup>12</sup>daṇḍakiraññaṃ (machasaṃ, syā)

<sup>13</sup>majjhāraññaṃ (machasaṃ)

attention, [only then] answer. Head of household! Your later [statement] does not agree with your former [statement], nor does your former [statement agree with] your later [statement]. Yet head of household, this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.”

16. “O Bhante, I was even contented and satisfied with the Auspicious One’s first simile, but wishing to hear the Auspicious One’s manifold readiness of speech on the question, I thought [I] just ought to oppose the Auspicious One. Excellent! O Bhante. Excellent! O Bhante.

sena taṃ daṇḍakā-  
raññaṃ kāliṅgārañ-  
ñaṃ mejjhāraññaṃ  
mātaṅgāraññaṃ arañ-  
ñaṃ araññaabhūtanti.  
gahapati gahapati,  
manasikaritvā kho  
gahapati byākarohi.  
na kho te sandhiyati  
purimena vā pacchi-  
maṃ pacchimena vā  
purimaṃ. bhāsītā  
kho pana te gaha-  
pati esā vācā, sacce  
ahaṃ bhante paṭiṭ-  
ṭhāya mantessāmi.  
hotu no ettha kathā-  
sallāpoti.

purimenevāhaṃ bhante  
opammena bhaga-  
vato attamano abhi-  
raddho api cāhaṃ  
imāni bhagavato vi-  
citrāni pañhapaṭi-  
bhāṇāni sotukāmo  
evā'haṃ bhagavan-  
taṃ paccanīkātab-

Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so has the Dhamma been explained by the Auspicious One in countless ways. I go, O Bhante, to the Auspicious One, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today, for as long as life lasts.”

17. “Act through investigation, O head of household, It is good for well-known men of your kind to act through

baṃ amaññissam.  
abhikkantaṃ bhante,  
abhikkantaṃ bhante,  
seyyathāpi bhante  
nikkujjitaṃ vā ukkuje-  
jeyya, paṭicchannaṃ  
vā vivareyya, mū-  
lhasa vā maggaṃ  
ācikkheyya, andha-  
kāre vā telapajjotaṃ  
dhāreyya cakkhu-  
manto rūpāni dak-  
khintīti. evamevaṃ  
bhagavatā anekapa-  
riyāyena dhammo  
pakāsito esāhaṃ  
bhante bhagavan-  
taṃ saraṇaṃ gac-  
chāmi dhammañca  
bhikkhusaṅghaṃca.  
upāsakaṃ maṃ bha-  
gavā dhāretu ajja-  
tagge pāṇupetaṃ  
saraṇaṃ gatanti.

anuviccakāraṃ kho  
gahapati karohi. anu-  
viccakāro tumhādi-

investigation.” “In this way, I, O Bhante, am even more contented and satisfied of the Auspicious One, in that the Auspicious One has said to me thus: “Act through investigation, O head of household, It is good for well-known men of your kind to act through investigation.” Indeed, O Bhante, followers of other standpoints, having gained me as a disciple, might carry about a banner in almost the whole of Nalanda: “Upali, head of household, has become a disciple of ours!” So now for the second time, I go, O Bhante, to the Auspicious One, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today, for as long as life lasts.”

sānaṃ ñātamanus-  
sānaṃ sādhu hotīti.  
iminā'pahaṃ bhante  
bhagavato bhiyyoso-  
mattāya attamano  
abhiraddho, yaṃ  
maṃ bhagavā eva-  
māha: anuviccakā-  
raṃ kho gahapati ka-  
rohi. anuviccakāro  
tumhādisānaṃ ñā-  
tamanussānaṃ sā-  
dhu hotīti. maṃ hi  
bhante aññatitthiyā  
sāvakaṃ labhitvā ke-  
valakappaṃ nālan-  
daṃ paṭākāṃ pariha-  
reyyūṃ: upāli amhā-  
kaṃ gahapati sāva-  
kattupagatoti. atha  
ca pana maṃ bha-  
gavā evamāha: anu-  
viccakāraṃ kho ga-  
hapati karohi, anu-  
viccakāro tumhādi-  
sānaṃ ñātamanus-  
sānaṃ sādhu hotīti.  
esāhambhante duti-  
yampi bhagavantaṃ  
saraṇaṃ gacchāmi

18. “For a long time, for you O head of household, your family has become a welling spring for the Nigaṇṭhas. Having approached for alms food, may you think them fit to be given to.” “In this way, I, O Bhante, am even more contented and satisfied of the Auspicious One, in that the Auspicious One has said to me thus: “For a long time, for you O head of household, your family has become a welling spring for the Nigaṇṭhas. Having approached for alms food, may you think them fit to be given to.” This was heard by me, O Bhante. The samana Gotama has said thus: Gift is fit to be given only for me.

dhammañca bhikkhusaṅghañca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

dīgharattaṃ kho te gahapati nigaṇṭhānaṃ opānabhūtaṃ kulāṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsīti. imināpaṇaṃ bhante bhagavato bhiyyosomatāya attamano abhiraddho, yaṃ maṃ bhagavā evamāha: dīgharattaṃ kho te gahapati nigaṇṭhānaṃ opānabhūtaṃ kulāṃ, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsīti sutāṃ metāṃ bhante. samaṇo gotamo evamāha: mayhameva dānaṃ dātabbaṃ,

Gift is not fit to be given for others. Gift is fit to be given only for my disciples. Gift is not fit to be given for others disciples. Only gifts given for me bear great fruits. Gifts given for others do not bear great fruits. Only gifts given for my disciples bear great fruits. Gifts given for others disciples do not bear great fruits.” Yet now, the Auspicious One instigates for me to offer gifts to the Niganthas too. Nevertheless, O Bhante, we will know the time here. So now for the third time, I go, O Bhante, to the Auspicious One, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today, for as long as life lasts.”

nāññesaṃ dānaṃ  
dātabbaṃ, mayha-  
meva sāvakaṇaṃ dā-  
naṃ dātabbaṃ, nāñ-  
ñesaṃ sāvakaṇaṃ  
dānaṃ dātabbaṃ,  
mayhameva dinnāṃ  
mahapphalaṃ, nāñ-  
ñesaṃ dinnāṃ ma-  
happhalaṃ, mayha-  
meva sāvakaṇaṃ  
dinnāṃ mahappa-  
laṃ, nāññesaṃ sāva-  
kaṇaṃ dinnāṃ ma-  
happhalanti. atha ca  
pana maṃ bhagavā  
nigaṇṭhesupī dāne  
samādapeti. api ca  
bhante mayamet-  
tha kālaṃ jānissāma.  
esāhambhante tati-  
yampi bhagavantāṃ  
saraṇaṃ gacchāmi  
dhammaṇca bhik-  
khusaṅghaṇca. upā-  
sakaṃ maṃ bhagavā  
dhāretu ajjatagge  
paṇupetaṃ saraṇaṃ



19. Then for Upali, head of household, the Auspicious One taught a graduated discourse. That is, talk on generosity, talk on virtue, talk on heaven, explaining the danger, degradation and defilements of sense desires, and the advantages of renunciation. When the Auspicious One knew that Upali, head of household's mind was ready, pliable, free from the hindrances, joyful, confident, he revealed in brief the teaching on Dhamma unique to the Buddhas: suffering, origination, cessation, path. And just as a clean cloth from which all stains have been removed, receives the dye perfectly, just so for Upali, head of household, as he sat there, there arose the pure and spotless Dhamma-eye: "Whatever is liable to origination, all that is liable to cessation."

gatanti.

atha kho bhagavā  
upālissa gahapatissa  
ānupubbīkatham ka-  
thesi. seyyathīdam:  
dānakatham, sīlaka-  
tham, saggakatham,  
kāmaṇaṃ ādīnaṃ,  
okāraṃ saṅkilesaṃ,  
nekkhamme ānisaṃ-  
saṃ pakāsesi. yadā  
bhagavā aññasi upā-  
liṃ gahapatiṃ kal-  
lacittam muduci-  
tam vinīvaraṇaci-  
tam udaggacittam  
pasannacittam, atha  
yā buddhānaṃ sā-  
mukkaṃsikā dham-  
madesanā, tam pa-  
kāsesi: dukkhaṃ sa-  
mudayaṃ nirodhaṃ  
maggam. seyyathāpi  
nāma suddham vat-  
tham apagatakāla-  
kaṃ sammadeva  
rajanam patigaṇ-

Then Upali, head of household, having seen the Dhamma, reached the Dhamma, known the Dhamma, plunged into the Dhamma, having crossed over doubt, being without uncertainty, having attained self-confidence, having become independent of others in the Teacher's dispensation, said this to the Auspicious One: "Well now, O Bhante, we must go, as we have much duties, much to do." "Now is the time, O head of household, for you to do as you think fit."

20. Then Upali, head of household, having delighted

heyya. evamevaṃ upālissa gahapatissa tasmimpyeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: yaṅkiñci samudayadhammaṃ sabbantaṃ nirodhadhammanti. atha kho upāli gahapati diṭṭhadhammo pat-tadhammo viditadhammo pariyogā-ḷhadhammo tiṇṇavīkiccho vigataka-thaṅkatho vesāraj-jappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca: handa ca'dāni mayaṃ bhante gacchāma. bahukicchā mayaṃ bahukaraṇīyāti. yassadāni tvaṃ gahapati kālaṃ maññasīti.

atha kho upāli ga-

and rejoiced in the Auspicious One's words, having risen up from his seat, having bowed down, having circumambulated the Auspicious One, went to his house. Upon arrival, he address the gate keeper: From this day forth, good gate keeper, I shut my door to the Niganthas and Niganthis. I open my door to the Auspicious One's bhikkhus, bhikkhunis, male lay disciples and female lay disciples. If any Nigantha comes, you may say thus to him: "Stay Bhante, do not enter. From this day forth, Upali, head of household, has become the disciple of the samana Gotama. He shuts his door to the Niganthas and Niganthis. He opens his door to the Auspicious One's bhikkhus, bhikkhunis, male lay disciples and female lay disciples. If you are one [wishing] to gain alms food, O Bhante, just stand here. They will bring it for you

hapati bhagavato bhāsitam abhinanditvā anumoditvā utthāyāsanaṁ bhagavantam abhivādetvā padakkhiṇam katvā yena sakam nivesanam tenupasaṅkami. upasaṅkamtivā dovārikam āmantesi: ajjatagge samma dovārika, āvarāmi dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvāram bhagavato bhikkhunaṁ bhikkhunīnam upāsakānam upāsikānam, sace koci nigaṇṭho āgacchati. tamenaṁ tvaṁ evaṁ vadeyyāsi: tiṭṭha bhante, mā pāvīsi, ajjatagge upāli gaḥapati samaṇassa gotamassa sāvakataṁ upagato. āvaṭam dvāram nigaṇṭhānam, nigaṇṭhīnam, anāvaṭam dvā-

just here.” Yes, Bhante, “” the gatekeeper replied to Upali, head of household.

21. Dighatapassi, the Nigantha heard, apparently, Upali, head of household, has become the disciple of the samana Gotama. So then, Dighatapassi, the Nigantha went to Nigantha Nataputta. Upon arrival, he said this to Nigantha Nataputta: “This was heard by me, O Bhante. They say Upali, head of household, has become the disciple of the samana Gotama.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might

raṃ bhagavato bhikkhunāṃ bhikkhunānaṃ, upāsakānaṃ upāsikānaṃ. sace te bhante piṇḍakena attho ettheva tiṭṭha ettheva te āharissanti. evaṃ bhante'ti kho dovāriko upālissa gahapatissa paccassosi.

assosi kho dīghatapassī nigaṇṭho upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagatoti. atha kho dīghatapassī nigaṇṭho yena nigaṇṭho nātaputto tenupasaṅkami. upasaṅkamitvā nigaṇṭhaṃ nātaputtaṃ etadavoca: suttaṃ mettaṃ bhante upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upaga-

undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” Also for a second time, Dighatapassi, the Nigantha, said this to Nigantha Nataputta: “This was heard by me, O Bhante. They say Upali, head of household, has become the disciple of the samana Gotama.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” Also for a third time, Dighatapassi, the Nigantha, said this to Nigantha Nataputta: “This was heard by me, O Bhante. They say Upali, head of household, has become the disciple of the

toti. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gaḥapati samaṇassa gotamassa sāvakatataṃ upagaccheyya. ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gaḥapatissa sāvakatataṃ upagaccheyyāti. dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaputtaṃ etadavoca: sutam metam bhante, upāli kira gaḥapati samaṇassa gotamassa sāvakattam upagatotī. aṭṭhānaṃ kho etaṃ tapassī anavakāso yaṃ upāli gaḥapati samaṇassa gotamassa sāvakatataṃ upagaccheyya. ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gaḥapatissa sāvakatataṃ upagaccheyyāti.

samana Gotama.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” “Well now, O Bhante, I must go. I must find out to what extent [this is true], whether Upali, head of household, has become a disciple of the samana Gotama or not.” “Go you Tapassi. Find out whether Upali, head of household, has become a disciple of the samana Gotama or not.”

tatiyampi kho dīgha-  
tapassī nigaṇṭho ni-  
gaṇṭhaṃ nātaputtaṃ  
etadavoca: suttaṃ  
mettaṃ bhante, upāli  
kira gahapati sama-  
ṇassa gotamassa  
sāvakattaṃ upaga-  
toti. aṭṭhānaṃ kho  
etaṃ tapassī anava-  
kāso yaṃ upāli ga-  
hapati samaṇassa  
gotamassa sāvaka-  
ttaṃ upagaccheyya.  
ṭhānañca kho etaṃ  
vijjati yaṃ samaṇo  
gotamo upālissa ga-  
hapatissa sāvaka-  
ttaṃ upagaccheyyāti.  
handā cāhaṃ bhante  
gacchāmi yāva jā-  
nāmi yadi vā upāli  
gahapati samaṇassa  
gotamassa sāvaka-  
ttaṃ upagato yadi vā  
noti. gaccha tvaṃ  
tapassi jānāhi yadi  
vā upāli gahapati sa-  
maṇassa gotamassa  
sāvakattaṃ upagato

22. Then Dighatapassi, the Nigantha stopped by Upali, head of household's house. The gatekeeper saw Dighatapassi, the Nigantha approaching from afar. Having seen, he said this to Dighatapassi, the Nigantha. "Stand [here] O Bhante, do not enter. From this day forth, Upali, head of household, has become the disciple of the samana Gotama. He shuts his door to the Niganthas and Niganthis. He opens his door to the Auspicious One's bhikkhus, bhikkhunis, male lay disciples and female lay disciples. If you are one [wishing] to gain alms food, O Bhante, just stand here. They will bring it for you just here." Having said: "I am not one [wishing] to gain alms food, O friend." having turned back from there, he went to Nigantha Nataputta. Upon arrival,

yadi vā noti.

atha kho dīghatapassī nigaṇṭho yena upālissa gahapatissa nivesanam tenupa-saṅkami. addasā kho dovāriko dīghatapassim nigaṇṭham dūratova āgacchan-tam. disvāna dīghatapassim nigaṇṭham etadavoca. tiṭṭha bhante, mā pāvīsi. ajjatagge upāli gahapati samaṇassa gotamassa sāvakat-tam upagato, āva-ṭam dvāram nigaṇ-ṭhānam nigaṇṭhī-naṃ, anāvaṭam dvāram bhagavato bhikkhunaṃ bhikkhunī-naṃ upāsakānam upāsikānam sace te bhante piṇḍakena at-tho, ettheva tiṭṭha. ettheva te āharis-

he said this to Nigantha Nataputta: It is only so true, O Bhante, in that Upali, head of household, has become a disciple of the samana Gotama. Here I, O Bhante did not gain your [consent] with this [objection]: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “Upali, head of household, O Bhante, has been converted by the samana Gotama, with his converting magic.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of

santīti. na me āvuso piṇḍakena atthoti vatvā tato paṭinivattitvā yena nigaṇṭho nātaputto tenupa-saṅkami. upasaṅkamtivā nigaṇṭhaṃ nātaputtaṃ etadavoca: saccameva kho bhante yaṃ upāli gahapati samaṇassa gotamassa sāvaka-taṃ upagato. etaṃ kho te ahaṃ bhante nālattaṃ: na kho metaṃ bhante rucati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti, yāya aññatitthiyānaṃ sāvake āvaṭṭetīti. āvaṭṭo kho te bhante upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyāti. aṭṭhānaṃ kho etaṃ tapassi



household.” Also for a second time, Dighatapassi, the Nigantha said this to Nigantha Nataputta: It is only so true, O Bhante, in that Upali, head of household, has become a disciple of the samana Gotama. Here I, O Bhante did not gain your [consent] with this [objection]: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “Upali, head of household, O Bhante, has been converted by the samana Gotama, with his converting magic.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama

anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakat-taṃ upagaccheyya. ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakat-taṃ upagaccheyyāti. dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nāta-puttaṃ etadavoca: saccaṃ yeva kho bhante yaṃ upāli gahapati samaṇassa gotamassa sāvakat-taṃ upagato: etaṃ kho te ahaṃ bhante nālatthaṃ: na kho metaṃ bhante rucati, yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti. yāya aññatitthiyānaṃ sāvake āvaṭṭetīti. āvaṭṭo

might undertake discipleship under Upali, the head of household.” Also for a third time, Dighatapassi, the Nigantha said this to Nigantha Nataputta: It is only so true, O Bhante, in that Upali, head of household, has become a disciple of the samana Gotama. Here I, O Bhante did not gain your [consent] with this [objection]: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “Upali, head of household, O Bhante, has been converted by the samana Gotama, with his converting magic.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But

kho te bhante upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyāti. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvaka-taṃ upagaccheyya ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvaka-taṃ upagaccheyya. tatiyampi kho dīgha tapassī nigaṇṭho nigaṇṭhaṃ nāta-puttaṃ etadavoca: saccam yeva kho bhante yaṃ upāli gahapati samaṇassa gotamassa sāvaka-taṃ upagato: etaṃ kho te ahaṃ bhante nālatthaṃ: na kho metaṃ bhante rucati, yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. samaṇo

this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” Well now, O Tapassi, I must go. I must find out for myself whether Upali, head of household, has become a disciple of the samana Gotama or not.”

hi bhante gotamo  
māyāvī, āvaṭṭaniṃ  
māyaṃ jānāti. yāya  
aññatitthiyānaṃ sāvake  
āvaṭṭetīti. āvaṭṭo  
kho te bhante upāli  
gahapati samaṇena  
gotamena āvaṭṭa-  
niyā māyāyāti. aṭ-  
ṭhānaṃ kho etaṃ ta-  
passi anavakāso yaṃ  
upāli gahapati sa-  
maṇassa gotamassa  
sāvakattaṃ upagac-  
cheyya ṭhānañca  
kho etaṃ vijjati yaṃ  
samaṇo gotamo upā-  
lissa gahapatissa sāvaka-  
tattaṃ upagac-  
cheyya. handa cā-  
haṃ tapassi gacchāmi  
yāya sāmaṃ yeva jā-  
nāmi. yadi vā upāli  
gahapati samaṇassa  
gotamassa sāvaka-  
tattaṃ upagato yadi vā  
noti.

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23. So then, Nigantha Nat-

aputta went to Upali, head of household's house, with a large assembly of Niganthas. The gatekeeper saw Nigantha Nataputta approaching from afar. Having seen, he said this to Nigantha Nataputta: "Stand [here] O Bhante, do not enter. From this day forth, Upali, head of household, has become the disciple of the samana Gotama. He shuts his door to the Niganthas and Niganthis. He opens his door to the Auspicious One's bhikkhus, bhikkhunīs, male lay disciples and female lay disciples. If you are one [wishing] to gain alms food, O Bhante, just stand here. They will bring it for you just here." "Well now, good gatekeeper, go to Upali, head of household and say thus: "Venerable sir, Nigantha Nataputta is standing outside the door at the gatehouse with a large assembly of Niganthas. He wishes to see you." "Yes, Bhante." The gatekeeper, hav-

atha kho nigaṇṭho nātaputto mahatiyā nigaṇṭhapaṛisāya saddhiṃ yena upālissa gahapatissa nivesanaṃ tenupasaṇkhami. addasā kho dovāriko nigaṇṭhaṃ nātaputtaṃ dūrato va āgacchantam, disvāna nigaṇṭhaṃ nātaputtaṃ etadvoca: tiṭṭha bhante, mā pāvīsī. ajjatagge upālī gahapati samaṇassa gotamassa sāvakattaṃ upagato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhūnīnaṃ upāsakānaṃ upāsikānaṃ sace te bhante piṇḍakena attho ettheva tiṭṭha. ettheva te āharissanti. tena hi sammadovārika, yena upālī gahapati tenupasaṇ-

ing replied to Nigantha Nataputta, went to Upali, head of household. Upon arrival, he said this to Upali, head of household: “Venerable sir, Nigantha Nataputta is standing outside the door at the gatehouse with a large assembly of Niganthas. He wishes to see you.” Well then, good gate keeper, prepare seats in the middle door hall.” “Yes, Bhante.” The gatekeeper, having replied to Upali, head of household, having caused seats to be prepared in the middle door hall, went to Upali, head of household. Upon arrival, he said this to Upali, head of household: “Seats have been prepared for you in the middle door hall, O venerable sir. It is now time to do as you think fit.”

kama. upasaṅkami-  
tvā upāliṃ gahapa-  
tiṃ evaṃ vadehi: ni-  
gaṇṭho bhante nā-  
taputto mahatīyā  
nigaṇṭhaparisāya  
saddhiṃ bahidvāra-  
koṭṭhake ṭhito. so  
te dassanakāmoti.  
evaṃ bhante'ti kho  
dovāriko nigaṇṭhassa  
nātaputtassa paṭis-  
sutvā yena upāli ga-  
hapati tenupasaṅ-  
kami. upasaṅkami-  
tvā upāliṃ gahapa-  
tiṃ etadavoca: ni-  
gaṇṭho bhante nā-  
taputto mahatīyā  
nigaṇṭhaparisāya  
saddhiṃ bahidvāra-  
koṭṭhake ṭhito, so  
te dassanakāmoti.  
tena hi samma do-  
vārika, majjhamāya  
dvārasālāya āsanāni  
paññāpehīti. evaṃ  
bhante'ti kho dovā-  
riko upālissa gahapa-  
tissa paṭissutvā maj-

24. So then, Upali, head of household went to the middle door hall. Upon arrival, having sat down on the foremost, the best, the highest, the most excellent seat in that place, he address the gate keeper: Well now good gate keeper, go to Nigantha Nataputta. Upon arrival, say thus to Nigantha Nataputta: “Bhante, Upali, head of household, has said thus: Enter now, Bhante, if you wish.” “Yes, Bhante.” The gatekeeper, having replied to Upali, head of household,

jhamāya dvārasālāya  
āsanāni paññāpetvā  
yena upāli gahapati  
tenupasaṅkami. upa-  
saṅkamitvā upāliṃ  
gahapatiṃ etada-  
voca: paññattāni  
kho te bhante maj-  
jhamāya dvārasālāya  
āsanāni. yassadāni  
kālaṃ maññasīti.

atha kho upāli gaha-  
pati yena majjhamā  
dvārasālā tenupa-  
saṅkami. upasaṅ-  
kamitvā yaṃ tattha  
āsaṇaṃ aggaṇca seṭ-  
ṭhaṇca uttamaṇca  
paṇītaṇca tattha ni-  
sīditvā dovārikaṃ  
āmantesi: tena hi  
sammadovārika yena  
nigaṇṭho nātaputto  
tenupasaṅkama. upa-  
saṅkamitvā nigaṇ-  
ṭhaṃ nātaputtam  
evaṃ vadehi: upāli

went to Nigantha Nataputta. Upon arrival, he said this to Nigantha Nataputta: “Bhante, Upali, head of household, has said thus: Enter now, Bhante, if you wish.” So then, Nigantha Nataputta went to the middle door hall with a large assembly of Niganthas. Formerly, from the time Upali, head of household, sees Nigantha Nataputta approaching from afar, having gone out to meet him from there, having dusted off the foremost, the best, the highest, the most excellent seat in that place, having grabbed it all around, offers [for him] to sit down. [But] now, having sat down on the foremost, the best, the highest, the most excellent seat in that place himself, he said this to Nigantha Nataputta: “There are seats, O Bhante, sit down if you wish.” When thus was said, Nigantha Nataputta said this to Upali, head of household: “You, O head of house-

bhante gahapati evamāha: pavisa kira bhante sace ākaṅkhasīti. evaṃ bhante'ti kho dovāriko upālissa gahapatissa paṭissutvā yena nigaṇṭho nātaputto tenu-pasaṅkami. upasaṅkamtivā nigaṇṭhaṃ nātaputtaṃ etadavoca: upāli bhante gahapati evamāha: pavisa kira bhante sace ākaṅkhasīti. atha kho nigaṇṭho nātaputto mahatīyā nigaṇṭhaparisāya saddhiṃ yena majjhamā dvārasālā tenupasaṅkami. atha kho upāli gahapati yaṃ sudāṃ pubbeva yato passati nigaṇṭhaṃ nātaputtaṃ dūratova āgacchan-taṃ. disvāna tato paccuggantvā yaṃ tattha āsanaṃ aggaṅca seṭṭhaṅca ut-

hold, are out of your mind.” You, O head of household, are stupid.” “Having gone [saying:] O Bhante, I must go. I will refute the samana Gotama’s doctrine on this point of dispute.” you have come back fastened to the vast net of [his] doctrine. It is as if, O head of household, a castrator, having gone to [castrate] a man, might come back with his testicles removed. Moreover, it is as if, O head of household, an eye plucker, having gone to [pluck out the eyes] of a man, might come back with his eyes removed, It is just so, O head of household, having gone [saying:] O Bhante, I must go. I will refute the samana Gotama’s doctrine on this point of dispute.” you have come back fastened to the vast net of [his] doctrine. You have been converted, O head of household, by the samana Gotama, with his converting magic.”

tamañca paṇītañca,  
taṃ uttarāsaṅgena  
pamajjitvā parig-  
gahetvā nisīdāpeti.  
so’dāni yaṃ tattha  
āsanam aggañca seṭ-  
ṭhañca uttamañca  
paṇītañca tattha sā-  
mam nisīditvā nigaṇ-  
ṭham nātaputtam  
etadavoca: saṃvij-  
jante<sup>14</sup> kho bhante  
āsanāni, sace ākañ-  
khasi nisīdāti. evaṃ  
vutte nigaṇṭho nā-  
taputto upāliṃ ga-  
hapatiṃ etadavoca:  
ummattosi tvam ga-  
hapati, dattosi tvam  
gahapati. gacchā-  
maham bhante sa-  
maṇassa gotamassa  
vādam āropessāmīti  
gantvā mahatāsi vā-  
dasanghāṭena paṭi-  
mukko āgato. sey-  
yathāpi gahapati  
puriso aṇḍahārako

<sup>14</sup>saṃvijjanti (machasaṃ) ■



25. Auspicious, O Bhante, is the converting magic, excellent, O Bhante, is the converting magic. Were my dear relations to be converted by this converting magic, that will lead to the welfare and happiness of my dear relations for a long time. O Bhante, even if all Khattiyas

gantvā ubbhatehi  
aṇaḍehi āgaccheyya,  
seyyathāpi vā pana  
gahapati puriso ak-  
khikahārako gantvā  
ubbhatehi akkhīhi  
āgaccheyya. eva-  
meva kho tvaṃ gaha-  
pati gacchāmaṃ  
bhante samaṇassa  
gotamassa vādaṃ  
āropessāmīti gantvā  
mahatāsi vādasā-  
ghāṭeṇa paṭimukko  
āgato. āvaṭṭosi kho  
tvaṃ gahapati sa-  
maṇeṇa gotamena  
āvaṭṭaniyā māyāyāti.

bhaddikā bhante  
āvaṭṭanī māyā, kal-  
yāṇī bhante āvaṭ-  
ṭanī māyā, piyā me  
bhante ñātisālohitā  
imāya āvaṭṭaniyā  
āvaṭṭeyyum, piyā-  
nampi me assa ñāti-  
sālohitānaṃ dīgha-

too would be converted by this converting magic, that will be for the welfare and happiness of all Khattiyas too for a long time. O Bhante, even if all Brahmans too would be converted by this converting magic, that will be for the welfare and happiness of all Brahmins too for a long time. O Bhante, even if all Vessas too would be converted by this converting magic, that will be for the welfare and happiness of all Vessas too for a long time. O Bhante, even if all Suddas too would be converted by this converting magic, that will be for the welfare and happiness of all Suddas too for a long time. O Bhante, even if [all] the deva, mara and brahma worlds, together with the population of samanas and brahmanas, devas and humans too would be converted by this converting magic, that will be for the welfare and happiness

rattam hitāya sukhāya. sabbe cepi bhante khattiyā imāya āvaṭṭaniyā āvaṭṭeyyum. sabbesānam-pissa khattiyānam dīgharattam hitāya sukhāya. sabbe cepi bhante brāhmaṇā imāya āvaṭṭaniyā āvaṭṭeyyum. sabbesānampissa brāhmaṇānam dīgharattam hitāya sukhāya. sabbe cepi bhante vessā imāya āvaṭṭaniyā āvaṭṭeyyum. sabbesānampissa vessānam dīgharattam hitāya sukhāya sabbe cepi bhante suddā imāya āvaṭṭaniyā āvaṭṭeyyum, sabbesānampissa suddānam dīgharattam hitāya sukhāya. sadevako cepi. bhante loko samāraako sabrahmako sassamaṇabrāhmaṇī

of [all] the deva, māra and brahma worlds, together with the population of samanas and brahmanas, devas and humans too for a long time.

26. Well then, O Bhante, I will make a simile for you. Some wise men here understand the meaning of a statement by a simile. Once upon a time, O Bhante, a certain aged Brahmin, old, an old man, [had a] young maiden, a goddess of creation who came to be pregnant, nearing childbirth. Then, O Bhante, that maiden said this to that Brahmin: “Go you Brahmin, to the market and having bought a young monkey, bring it to me. It will be my child’s playmate.” When thus was said,

pajā sadevamanussā  
imāya āvaṭṭaniyā  
āvaṭṭeyya, sadeva-  
kassapissa<sup>15</sup> lokassa  
samārakassa sabrah-  
makassa sassamaṇa-  
brāhmaṇiyā pajāya  
sadevamanussāya  
dīgharattaṃ hitāya  
sukhāya.

tena hi bhante upa-  
mante karissāmi.  
upamāyapidhekacce  
viññū purisā bhā-  
sitassa atthaṃ ājā-  
nanti. bhūtapubbaṃ  
bhante aññatarassa  
brāhmaṇassa jiṇ-  
ṇassa vuddhassa  
mahallakassa da-  
harā māṇavikā pajā-  
patī ahosi gabbhinī  
upavijaññā. atha  
kho bhante sā mā-  
ṇavikā taṃ brāh-  
maṇaṃ etadavoca:

<sup>15</sup>devakassa passa (sīmu) ■  
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O Bhante, the Brahmin said this to that maiden: “Dear Madam, which [gender] you give birth, that [gender of monkey] comes. If you, dear Madam, give birth to a boy, then I will buy a young male monkey from the market and bring for you to be a playmate for your child. However, if you, dear Madam, give birth to a girl, then I will buy a young female monkey from the market and bring for you to be a playmate for your child.” Also for a second time, O Bhante, that maiden said this to that Brahmin: “Go you Brahmin, to the market and having bought a young monkey, bring it to me. It will be my child’s playmate.” When thus was said, O Bhante, the Brahmin said this to that maiden: “Dear Madam, which [gender] you give birth, that [gender of monkey] comes. If you, dear Madam, give birth to a boy, then I will buy a young male

gaccha tvam brāhmaṇa, āpaṇā makkaṭacchāpakam kiṇitvā ānehi yo me kumārakassa kīlāpanako bhavissatīti. evaṃ vutte bhante so brāhmaṇo taṃ māṇavikam etadavoca: āgamehi tāva bhoti yāva vijāyasi. sace tvam bhoti kumārakam vijāyissasi, tassa te aham āpaṇā makkaṭacchāpakam kiṇitvā ānessāmi<sup>16</sup>. yo te kumārakassa kīlāpanako bhavissati. sace pana tvam bhoti kumārikam vijāyissasi, tassā te aham āpaṇā makkaṭacchāpikam kiṇitvā ānessāmi. yā te kumārikāya kīlāpanikā bhavissatīti. dutiyampi kho bhante sā māṇavikā taṃ brāh-

<sup>16</sup>āṇissāmi (sīmu) ■

monkey from the market and bring for you to be a playmate for your child. However, if you, dear Madam, give birth to a girl, then I will buy a young female monkey from the market and bring for you to be a playmate for your child.” Also for a third time, O Bhante, that maiden said this to that Brahmin: “Go you Brahmin, to the market and having bought a young monkey, bring it to me. It will be my child’s playmate.” So then, O Bhante, that Brahmin being enamoured of that maiden, with his mind bound to her, having bought a young monkey from the market, having brought it, said this to the maiden: “Dear Madam, having bought this young male monkey from the market, [I] bring for you to be a playmate for your child.” When thus was said, O Bhante, that maiden said this to that Brahmin: “Having taken

maṇaṃ etadavoca: gaccha tvaṃ brāhmaṇa, āpaṇā makkaṭacchāpakam kiṇitvā ānehi yo me kumārakassa kīlāpanako bhavissatīti. evaṃ vutte bhante so brāhmaṇo taṃ māṇavikam etadavoca: āgamehi tāva hoti yāva vijāyasi. sace tvaṃ hoti kumārakam vijāyissasi, tassa te ahaṃ āpaṇā makkaṭacchāpakam kiṇitvā ānessāmi. yo te kumārakassa kīlāpanako bhavissati. sace pana tvaṃ bhoti kumārikam vijāyissasi, tassā te ahaṃ āpaṇā makkaṭacchāpikam kiṇitvā ānessāmi. yā te kumārikāya kīlāpanikā bhavissatīti. tatiyampi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca:

this young monkey, go you Brahmin, to Rattapani, the dyer's son. Upon arrival, say thus to Rattapani, the dyer's son: Good Rattapani, I wish this young monkey to be dyed the color called yellow-unguent, pressed and repressed and smoothen on both sides." So then, O Bhante, that Brahmin being enamoured of that maiden, with his mind bound to her, having taken that young monkey, went to Rattapani, the dyer's son. Upon arrival, he said this to Rattapani, the dyer's son: "Good Rattapani, I wish this young monkey to be dyed the color called yellow-unguent, pressed and repressed and smoothened on both sides." When thus was said, O Bhante, Rattapani, the dyer's son, said this to the Brahmin: "This young monkey, venerable sir, can indeed withstand dyeing, [but] cannot withstand pressing and cannot with-

gaccha tvam brāhmaṇa āpaṇā makkaṭacchāpakam kiṇitvā ānehi yo me kumārakassa kīlāpanako bhavissatīti. atha kho bhante se brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkaṭacchāpakam kiṇitvā ānetvā tam māṇavikam etada-voca: ayam te bhoti āpaṇā makkaṭacchāpakam kiṇitvā ānīto yo te kumārakassa kīlāpanako bhavissatīti. evam vutte bhante sā māṇavikā tam brāhmaṇam etada-voca: gaccha tvam brāhmaṇa, imam makkaṭacchāpakam ādāya yena rattapāṇī rajakaputto tenupasaṅkami. upasaṅkamtvā rattapāṇim rajakaputtam evam vadehi: icchāmaham

stand smoothening. It is just so, O Bhante, the doctrine of the foolish Niganthas is indeed a suitable stage for fools, [but] cannot withstand the inquiry of the wise, and cannot withstand smoothening.” Then on another occasion, O Bhante, that Brahmin, having taken a suit of new garments, went to Rattapani, the dyer’s son. Upon arrival, he said this to Rattapani, the dyer’s son: “I wish this suit of new garments to be dyed the color called yellow-unguent, pressed and repressed and smoothened on both sides.” When thus was said, O Bhante, Rattapani, the dyer’s son, said this to the Brahmin: “This suit of new garments, venerable sir, can indeed withstand dyeing, can withstand pressing and can withstand smoothening. It is just so, O Bhante, the doctrine of the Auspicious One, the Arahant, the rightly self-awakened One, is a suitable

samma rattapāṇī, imaṃ makkaṭacchāpakam pītāvalepanam nāma raṅgajātam rañjitaṃ ākoṭitaṃ paccākoṭitaṃ ubhatobhāgavimaṭṭhanti. atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkaṭacchāpakam ādāya yena rattapāṇī rajakaputto tenupasaṅkami. upasaṅkamitvā rattapāṇim rajakaputtaṃ etadavoca: icchāmaham samma rattapāṇī, imaṃ makkaṭacchāpakam pītāvalepanam nāma raṅgajātam<sup>17</sup> rañjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhanti. evaṃ vutte bhante rattapāṇī rajakaputto

<sup>17</sup> rajitaṃ (machasaṃ, syā) ■

stage only for the wise, not for fools, and can withstand inquiry and can withstand smoothening.”

taṃ brāhmaṇaṃ eta-  
davoca: ayaṃ kho  
te bhante makka-  
ṭacchāpako raṅgak-  
khamo hi kho, no  
ākoṭanakkhamo no  
vimajjanakkhamoti.  
evameva kho bhante  
bālānaṃ nigaṇṭhā-  
naṃ vādo raṅgak-  
khamo hi kho bālā-  
naṃ no paṇḍitānaṃ,  
no anuyogakkhamo,  
no vimajjanakkhamo.  
atha kho bhante so  
brāhmaṇo aparena  
samayena navaṃ  
dussayugaṃ ādāya  
yena rattapāṇī raja-  
kaputto tenupasaṅ-  
kami. upasaṅkami-  
tvā rattapāṇiṃ raja-  
kaputtaṃ etadavoca:  
icchāmaṃ sam-  
marattapāṇi, imaṃ  
navaṃ dussayugaṃ  
pitāvalepanaṃ nāma  
raṅgajātaṃ raṅgitaṃ  
ākoṭitapaccākoṭitaṃ  
ubhatobhāgavimaṭ-



ṭhanti. evaṃ vutte  
bhante rattapāṇī ra-  
jakaputto taṃ brāh-  
maṇaṃ etadavoca:  
idaṃ kho te bhante  
navāṃ dussayugaṃ  
raṅgakkhamañceva  
ākoṭanakkhamañca  
vimajjanakkhamañ-  
cāti. evameva kho  
bhante tassa bhaga-  
vato vādo arahato  
sammāsambuddhassa  
raṅgakkhamo ceva  
paṇḍitānaṃ no bā-  
lānaṃ, anuyogak-  
khamo ca vimajja-  
nakkhamo cāti.

27. This assembly, O head of household, including the king, knows thus: “Upali, head of household, is a disciple of Nigantha Nataputta. Whose disciple, O head of household, should we remember you as?” When thus was said, Upali, head of household, having risen up from

sarājikā kho taṃ ga-  
hapati parisā evaṃ  
jānāti: upāli gaha-  
pati nigaṇṭhassa  
nātaputtassa sāvaka-  
koti. kassa taṃ ga-  
hapati sāvakaṃ dhā-  
remāti. evaṃ vutte  
upāli gahapati uṭ-

his seat, having arranged  
his outer robe on one shoulder,  
having joined his palms  
together in anjali in the direction  
of the Auspicious One,  
said this to Nigantha Nata-  
putta: Well then, O Bhante,  
hear whose disciple I am:

“That one of wisdom, rid  
of delusion,  
broken the [city] pillar,  
the victorious one, the  
conqueror;  
Free from all troubles,  
well balanced in mind,  
matured in virtue, excel-  
lent in wisdom;  
Gone beyond the uneven,  
free from all stains,  
The Auspicious One is he,  
and I am his disciple.

That contented one, free  
from perplexity,  
renouncer of the world’s  
bait, the happy one;  
The human being made a  
samana,

ṭhāyāsanā ekamsaṃ  
uttarāsaṅgaṃ kari-  
tvā yena bhagavā  
tenañjalimpanāme-  
tvā nigaṇṭhaṃ nāta-  
puttaṃ etadavoca:  
tena hi bhante su-  
ṇāhi yassā'haṃ sā-  
vako:

dhīrassa vigatamo-  
hassa,  
pabhinnaḥkīlassa vijī-  
tavijayassa;  
anīghassa susamacit-  
tassa,  
vuddhasīlassa sādhu-  
paññaṃ;  
vessantarassa<sup>18</sup> vima-  
lassa,  
bhagavato tassa sā-  
vako'hamasmi.

akathāṅkathissa tusi-  
tassa,  
vantalokāmisassa mu-

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<sup>18</sup>vesamantarassa (machasaṃ,  
syā)

the man who bears his  
final body;  
The incomparable one,  
the faultless one,  
The Auspicious One is he,  
and I am his disciple.

That skillful one free  
from all doubts,  
the excellent charioteer  
and trainer;  
Unsurpassed in beautiful  
qualities,  
undoubtedly he is the  
light maker;  
The hero who has cut off  
conceit,  
The Auspicious One is he,  
and I am his disciple.

The best of men, the one  
without measure,  
the profound one, the  
attainer of silence;  
The maker of safety, the  
one who has become  
knowledge,

ditassa;  
katasamaṇassa manu-  
jassa,  
antimasarīrassa na-  
rassa;  
anopamassa virajassa,

bhagavato tassa sā-  
vako'hamasmi.

asaṃsayassa kusa-  
lassa,  
venayikassa sārathi-  
varassa;  
anuttarassa rucira-  
dhammassa,  
nikkaṅkhassa pabhā-  
sakarassa;  
mānacchidassa vī-  
rassa,  
bhagavato tassa sā-  
vako'hamasmi.

nisabhassa appamey-  
yassa,  
gambhīrassa mona-  
pattassa;  
khemaṅkarassa de-  
vassa,  
dhammaṭṭhassa saṃ-

the righteous one in-  
wardly restrained;  
The liberated one who  
has surmounted all  
attachments,  
The Auspicious One is he,  
and I am his disciple.

That Naga, the secluded  
one,  
having destroyed the  
fetters, he is liberated;  
Skilled in discussion, a  
wise one is he,  
with the banner lowered,  
he is free from lust;  
The one of tamed [mind],  
he is free from pa-  
panca,  
The Auspicious One is he,  
and I am his disciple.

The best of seers, free  
from deceit,  
possessed of the three  
knowledges, he is the  
embodiment of Brahma;

The trainer of men, the  
master of discourses,

vutattassa;  
saṅgātīgassa mut-  
tassa,  
bhagavato tassa sā-  
vako'hamasmi.

nāgassa pantasenassa,  
khīṇasaṃyojanassa  
muttassa;  
paṭimantakassa dho-  
nassa,  
pannaddhajassa vīta-  
rāgassa;  
dantassa nippapañ-  
cassa,  
bhagavato tassa sā-  
vako'hamasmi.

isisattamassa aku-  
hassa,  
tevijjassa brahmapat-  
tassa;  
nahātakassa<sup>19</sup> pada-  
kassa,  
passaddhassa vidita-

<sup>19</sup>nhātakassa (machasam) ■

tranquil is he, the finder  
of knowledge;  
the breaker of fortresses,  
he is ever capable,  
The Auspicious One is he,  
and I am his disciple.

The noble one, he is well-  
trained,  
having obtained the high-  
est gain, he is the mas-  
ter of expositions;  
endowed with mindful-  
ness, the one of clear  
vision,  
with neither an inclina-  
tion nor disinclination;

imperturbable is he, well  
attained to mastery,  
The Auspicious One is he,  
and I am his disciple.

The rightly placed one, a  
dweller in jhana,  
of independent mind, the  
purified one;  
inwardly undefiled and  
altogether fearless,  
abiding in solitude, at-

vedassa;  
purindadassa sak-  
kassa,  
bhagavato tassa sã-  
vako'hamasmi.

ariyassa bhāvitattassa,  
pattipattassa veyyāka-  
raṇassa;  
satīmato vipassissa,  
anabhinatassa no apa-  
natassa;  
anejassa vasippat-  
tassa,  
bhagavato tassa sã-  
vako'hamasmi.

sammagatassa jhā-  
yissa,  
ananugatantarassa  
suddhassa;  
asitassa appahīnassa  
<sup>20</sup>,

<sup>20</sup>appahitassa (machasaṃ) ■

tained to the highest;

Having crossed over, he  
helps others to cross,  
The Auspicious One is he,  
and I am his disciple.

The peaceful one with  
extensive wisdom,  
of great wisdom, free  
from greed;  
He is the Tathagata, the  
Well-farer,  
the matchless person, one  
without equal;  
He is self-possessed and  
accomplished,  
The Auspicious One is he,  
and I am his disciple.

He has quenched all  
thirst, he is the Bud-  
dha,  
free from fumes he is  
unsmeared;  
worthy of offerings, a  
yakkha is he,  
the best of persons, un-  
equaled in fame;  
the greatest in grandeur,

pavivittassa aggapat-  
tassa;  
tiṇṇassa tārayantassa  
bhagavato tassa sā-  
vako'hamasmi.

santassa bhūripañ-  
ñassa,  
mahāpaññassa vīta-  
bhassa;  
tathāgatassa suga-  
tassa,  
appaṭipuggalassa asa-  
massa;  
visāradassa nipuṇassa,  
bhagavato tassa sā-  
vako'hamasmi.

taṇhacchidassa bud-  
dhassa,  
vītadhūmassa anupa-  
littassa;  
āhuṇeyyassa yakkhassa,  
uttamapuggalassa  
atulassa;  
mahato yasaggapat-  
tassa,

attained the peak of  
glory,  
The Auspicious One is he,  
and I am his disciple.”

28. “But when, O head of household, were these hymns of praise to the samana Gotama composed by you?” “It is as if, O Bhante, there were a great heap of flowers, of various flowers. By that a skilled florist or florist apprentice might string together just a beautiful garland. It is just so, O Bhante, the Auspicious One has many praises, many hundreds of praises. Who indeed, O Bhante, will not praise the praiseworthy?”

29. “Then, for Nigantha not able to bear the honor of the Auspicious One, hot blood gushed from his mouth just there.”

bhagavato tassa sāvako'hamasmīti.

kadā saññūlhā pana te gahapati ime samāṇassa gotamassa vaṇṇāti. seyyathāpi bhante nānāpupphānaṃ mahāpuppharāsī, tamenāṃ dakkho mālākāro vā mālākārantevāsī vā vicittaṃ mālaṃ gantheyya evameva kho bhante so bhagavā anekavaṇṇo anekasatavaṇṇo ko hi bhante vaṇṇārahassa vaṇṇaṃ na karissatīti.

atha kho nigaṇṭhassa bhagavato sakkāraṃ asahamānassa tattheva uṇhaṃ lohitaṃ mukhato uggañ-

jīti<sup>21</sup>.

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<sup>21</sup>uggacchiti (machasaṃ)■



